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THE MINISTRY OF THE WEST
AND
INDIA IN TRANSITION

A Dissertation
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Committee on Bachelor of Divinity Degrees
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I N G R A T I T U D E

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CHAPTER I

INTRODUCING NEW WINE INTO OLD WINESKINS

What is Rapid Social Change?

... Nor is new wine put into old wineskins; if that is done, the skins burst, and there is the wine spilt and the skins spoiled. If the wine is new, it is put into fresh wineskins, and so both are kept safe. - Matt. 9:17.

Neither are new men placed in an old world; if that is done

Ah, but it is done! New men are growing up in an old world and the result is analogous to the bursting of old wineskins. The new wine of the twentieth century is labelled in several revolutionary vintages. The old world of the West has been burst asunder by the Renaissance of culture and humanity, the Reformation of religion, the industrial and agrarian revolutions, the political revolutions of France and Russia, plus the technical specialization and urbanization of man and the conflict of Eastern and Western ideologies. The revolutionary wines listed above which gradually refreshed Western man over a period of 400 years have all come flowing in together, in only one-tenth the time in Latin America, Africa, and Asia.

With revolution of any kind comes the hope of a new life be it a promise of new freedom, work to do, food to eat, new healing, warmth, shelter, or an optimistic ideology.

But with the promises in these revolutionary wines comes the power to rip apart the wineskins of the old world of tradition and culture.

The process of revolutionary or rapid social change is painful. Men, women and children are uprooted from their accustomed dwelling places, moved to strange new surroundings, and engaged in long hours of work quite foreign to them. Sacred ideals, customs and ways of behavior are torn from their hearts and minds and they are left naked in a strange new world of speed, factories, bulging cities and mechanical monsters.

Rapid social change is the phrase given to describe this phenomenon of society in flux.

Where is Rapid Social Change?

This sudden change of which we speak takes place in our own culture as well as permeating every nook and corner of this tattered old globe. While North Americans adjust to T.V. sets, jet travel, automation and instant cooking, the Eastern Indian must grow accustomed to the new rayon mill, with its strange demands on its workers. The North American struggles with taxes, downpayments, unemployment, increased government spending, unamerican activities, depersonalization, slum clearance and political graft. The Eastern Indian grapples with problems of entering a trade union with lower caste Indians and leaving the traditional joint-family for the strange new nuclearized prototype.

Rapid social change is going on in every continent in the world. It penetrates every area of man's individual and

interpersonal life. It poses new race problems in South Africa and the Southern United States. Rapid social change ages certain religious approaches overnight, sending Protestant churches sprawling from downtown metropolises as in downtown Detroit where fifty-three Protestant churches have closed up shop in the last thirty years.¹

Rapid social change brings about new medicinal practices which lower infant mortality rates and return the disabled and diseased from the portals of death. Parallel with the resulting increase in life expectancy comes the pressure of increased population.

In the political area long-suppressed peoples stirred by the sweet taste of "vintage freedom" break the chains of political and economic exploitation.

The area of economic development and technical assistance is fraught with questions of motivations and responsibilities in regard to the use and the sharing of the world's resources.

Finally, as mentioned previously, staggering problems exist in the area of community development in rural and urban areas, be they the six hundred mile Atlantic megatropolis, the quiet Indian village with the new rayon mill, or the expanding

¹ This information was received in a series of lectures at the National Study Conference of the S.C.M. of Canada, Bala, Ont., summer 1960 from Rev. Don Benedict now Director of the Chicago Innercity Missionary Society. Mr. Benedict also stated that 40 downtown churches in Cleveland, Ohio will not be in existence within the next 30 years and 50 churches in Denver will not last more than 10-15 years. This phenomenon is due to the failure of the Church to make itself understood and relevant to the collective life of the downtown area. It is significant too that more people are living in downtown Detroit than ever before.

Eastern cities of Calcutta, Djakarta and Tokyo with their millions of homeless factory workers and miners roaming the streets for shelter.²

All men everywhere are touched by rapid social change from the Archbishop of the Cathedral who must make time and preparation to appear in a nation-wide television broadcast, to the refugee of Canton, China who will take his turn sleeping on a straw bunk provided for eight hour stretches somewhere in the Kowloon area of Hong Kong.

What Happens to "A Man" in Rapid Social Change?

You, gentle reader, might well answer this question yourself. All of us undergo the effects of social change but we speculate that there must be some upper limit to the amount of tense sudden change any normal human being can withstand. We have touched on this problem when we mentioned the Indian who must become a member of a Labor Union and work side by side with lower caste Indians. We will examine in much greater detail in later chapters the effect of rapid social change on the individual.

² "The distribution of population between urban and rural areas in Asia is far from even. On an average, seventy percent of the people (in some countries the percentage exceeds eighty) live in villages and depend upon primitive methods of agriculture for their livelihood. Within recent years, however, there has been a perceptible movement of population from rural areas to large cities. Some of the cities have more than doubled their population within the last two decades: Calcutta from 1.8 to 4.5 million, Djakarta (formerly Batavia) from .5 to 1.5 million. Tokyo's population which had fallen to 3.5 million at the end of World War II is now" (1954) "7.5 million". "Of 1,714,560 workers" (in India) "employed in large-scale industries in 31 towns, 450,000 are in urgent need of accommodation." taken from Manikam, Rajah B., Christianity and the Asian Revolution. Diocesan Press, Madras 7, India: 1954 Pages 48 and 49.

By way of introduction however let us take a village farmer. He may be a typical African or East Asian. The farmer produces to stay alive. He and his large family consume everything he produces. His security lies in his own abilities and the moody mother Nature. With the onslaught of industrialization the village farmer no longer sees the fruits of his labors. He is not aware of the contribution he makes to the finished product. He must cooperate with others on a vast organized system of Labor Unions and employer-employee relationships. Production is no longer under his control. He is no longer aware of what he can do and what he cannot do. Most of the old security which was his through an awareness of personal achievement is displaced by a vague social security which stems from factory production. How impersonal is factory production! It may overproduce and cause a lack of market. Man in rapid social change may lie helpless at the feet of the machine meant to help him.³

The man at the mercy of the machine is only one side of the story, however. There are as many thrilling stories of new hope and health given to the hopeless and this is the dilemma of social change. Rapid social change is emancipation but that emancipation may be responsible or irresponsible, humane and even divine, but it may also be demonic.

³ See Prof. E. deVries: "What Happens to Man in Rapid Social Change" in Background Information For Church and Society. #23 Pages 1-9 Nov. 1959. World Council of Churches, Geneva. (Hereafter W.C. of C.)

What is the Christian Church?

In attempting to answer the question concerning the Church's call to social action we might first ask, what is the Church? Are we not prone to say "any fool knows what a Church is"? Karl Barth might more significantly say that any fool can think he knows what the Church is by some outer semblance of the Church such as buildings, organizations, activities and congregations.⁴ Often the Church is said to be the Community of Believers. Often too the Church is said to be invisible and includes all the Saints of the ages. As true as these last two statements may be they also indicate part of the problem in defining the Church.

The Greek word ecclesia meant meeting or gathering. When the New Testament spoke of the Church or Churches it spoke of ecclesia theou or assembly of God. In other words God was calling together an assembly of people and this assembly could be referred to as the Church or the Churches depending on what God-called assembly you were referring to; the whole or a branch.⁵ Whatever the Church in truth is, it is at least this then, an assembly called of God.

What are the problems surrounding the concepts of the Community of believers and the Church invisible? Who are the true believers? We do not know, we cannot and must not judge, hence we stress the invisibleness of the true Church of Jesus Christ to men's eyes. Lesslie Newbigin rightly warns us that

⁴ Barth, Karl; Against the Stream. S.C.M. Press, London: 1951 Page 64.

⁵ Newbigin, Lesslie; The Household of God. Friendship Press, New York: 1954. Page 21.

"the invisible Church ... (can be) ... just an appendage to our (i.e. individual) ... spirituality."⁶ In other words we define the true Church in terms which match our own piety and ideals. On the other hand Karl Barth says that although the real Church is visible it is visible only through the action of the Holy Spirit in faith.⁷ Hence not any fool can see and believe in the Holy, Catholic Church.

Though we cannot and must not call the Christian Church an extension of Old Testament concepts it is nevertheless true that the Christian Church has its roots in Old Testament life and thought. The Christian Church is thought by many scholars to be the new covenant, the new Israel, or the new people of God. Just as God entered into covenant with Abraham in Genesis 12, with Moses at Sinai and anew with Jeremiah so he covenanted anew with the giving of Himself in His Son and with the establishment of the new Israel.⁸

Besides being "the people of God's new covenant"⁹ the Church became the new Remnant, the loyal band related to God by living faithfully within the sway of His promises. The concept of the Remnant which is the Christian heritage can be seen as T. W. Manson points out in the saving of the seven thousand who refused to bow their knees to Baal in the time of Elijah.¹⁰ Similarly it can be seen in the time of Isaiah

⁶ Newbigin, Lesslie; The Household of God. Friendship Press, New York: 1954. Page 22.

⁷ Barth, Karl; op.cit. Page 63.

⁸ Manson, T. W.; The Church's Ministry. Hodder & Stoughton, Ltd., London, 1948. Pages 14-15.

⁹ Ibid. Page 15

¹⁰ I Kings 19:18

with the attacking Assyrians.¹¹ Finally in Deutero-Isaiah the Servant of Yahweh serves as the perfectly faithful Remnant and individual instrument of God's plan.¹² Jesus Christ becomes the perfected Remnant in the new Covenant and He calls others as Manson points out to join that Remnant.

A further helpful concept from the Old Testament is that of servant (פָּדָוּ). In Israel there was one King and all were פָּדָוּ (servants) of the King. Similarly in the Christian faith all are called to be servants of the King of Kings who Himself viewed His life as the servant of His father, one called not to be served but to serve.¹³

Lastly, a concept from Hebrew thought that of "corporate personality" assists us in our view of the Church as the Body of Christ. Paul's conception is that Christ is the Church and the Church with all its members is Christ or at least His Body. The Church is the continuation not only of service for Christ but a continuation of His own service. T. W. Manson calls the life of the Church a continuation of the Messianic Ministry but goes on to say:

The 'continuation of the Messianic Ministry' means its continuation by the Messiah. The Body of Christ is the organism which He uses to carry out His purposes in the world in the same way that He used His physical body in the days of the ministry in Galilee and Judaea. The essence of this way of thinking is that it most firmly believes and asserts the Real Presence of Christ in the Christian community. He gave the Church Himself.¹⁴

¹¹Isaiah 6:13

¹²See the servant songs Isaiah 42: 1-4; 49: 1-6; 50: 4-9; 52: 13; 53: 12 and Manson, Pages 15 and 16.

¹³Matt. 20: 28

¹⁴Manson, T. W.; op.cit. Pages 20-21.

The growth of the new Remnant began with Christ's appointment of the twelve disciples before which time he remained in prayer all through the night hours. The beginning of the post-Resurrection Church came about through the gift of the Holy Spirit at Pentecost. Christians believe generally that three elements go into our becoming part of this God-given fellowship. (1) hearing and believing (2) sacramental participation (3) receiving and abiding in the Holy Spirit.¹⁵ The function of these three elements of the fellowship is seen as they provide a "proof of the pudding" in diakonia (practical service) and mission. Because the Church's service and mission is instrumented by the Spirit of Christ it must be one of total self-giving.

Besides defining the Church as the mystical invisible body of believers, the new Remnant, or the fellowship of the redeemed in all ages the Church can be a local, national or denominational phenomenon as we well know.¹⁶ Certainly we will have occasion to use the word in this present work with all these various meanings.

Daniel Jenkins in his fine book The Strangeness of the Church defines this "strangeness" as being the power of internal renewal at work in the Church.¹⁷ Jenkins tells us that the Church is working out an ideal in practice.¹⁸ Somehow we must keep in balance two conflicting views the first of

¹⁵ Newbigin, Lesslie: op.cit. Page 63.

¹⁶ See Jenkins, Daniel; The Strangeness of the Church. Doubleday
¹⁷ & Co., Garden City, New York: 1955. Page 22.

¹⁸ Ibid. Page 13.

Ibid. Page 18.

which is that the Church is God-given; that it obtains an internal renewal because of God's grace and Spirit given freely to it. We must never conceive of the Church then, as a man-made organization dependent on the busy-ness, and fellowshiping of its bonafide, card-holding members. Yet on the other hand we cannot view the internal renewal of the Church as an automatic process as if God could do nothing else but continue to renew even the most pathetically indifferent and self-satisfied congregation. So it is that the community of the redeemed will be known by its fruits. If we are proclaiming and witnessing to the world the good news of Jesus Christ then in faith we may point and say "there is the Church of Jesus Christ." So it is that we must join with the great active Christian thinkers of our day who proclaim that the Church is mission; the Church is service. The Church is a fellowship given by God, bathed in the Holy Spirit, of sinful men, trusting in the right-wising which is theirs through faith in Christ and participants in His life of love and service to God and to His world. Troubles and tribulations are promised to the Churches as well as to individual Christians. Daniel Jenkins pleads that the Churches must not hide from their challenges:-

behind a facade of well-equipped buildings and seemly rituals and properly certified ministries. Judgement begins at the house of God, and the possibility of being cast away is as real for particular churches as it is for individuals. The way to salvation is also the same for both. They must be prepared to die that they might live. And dying for churches means being prepared to surrender loyalties and associations which seem to them to make up the very substance

of their life in order to venture forward into the unknown with the single assurance that Christ is leading them.¹⁹

Continuing this statement Daniel Jenkins discloses what must become the elan vital of the Western Church as it faces the problematic results of rapid social change in 1961.

It is sometimes easy, though not invariably so, for churches to learn this lesson (i.e. to die in order to live) in hardship or persecution. Many churches in the world today are being given that opportunity. As far as the immediate future is discernible, however, that discipline is not likely to be imposed on many other churches, notably those of the English-speaking lands, and they have no right to tempt God by waiting for it. They have the duty of showing their readiness to die that they might live in a time when their existing institutions flourish and men speak comparatively well of them. That is not easy, but it is no less essential than showing faithfulness in persecution. Much is required of those to whom much is given. If the churches of America and Britain and of lands similarly placed do not rise to the height of their ecumenical opportunity in this century, we may be sure that it will go hard with them in the next.²⁰

Why Should The Christian Church Worry?

Christian peoples are as subject to the demonic as any other human beings who live on this seething planet. One of the areas where the demonic is most plainly seen amongst ourselves as Christians is at the point where we mistake something of the world as its divine and perfected counterpart. Can Christians and especially North American Christians be subject to identifying their doctrines, theology, denomination,

¹⁹ Jenkins, Daniel; op.cit. Pages 174-175

²⁰ Ibid. Page 175.

living standards, eating habits, political institutions and foreign policy as the doctrine, eating habits and foreign policy of Almighty God? As if the God of the Universe had eating habits and a foreign policy!

If Jesus is Lord as we proclaim then this rules out any person or institution or complex of ideas as claimant to His throne.

Why should the Christian Church be concerned about men in rapid social change? Because the Christian Church if it is to be Christian has no other choice. She is called to worry, called to be concerned, desperately. She is in fact called to be so concerned that she cannot separate her life from the life of men whose souls are stretched and torn in rapid social change.

What about scriptural backing? We began this chapter with the thought of putting new wine in old wineskins. It was Jesus Christ who said this and somehow there is a principle which is universally involved in this saying. New ideas, skills and opportunities somehow turn the old ways of thinking and acting up side down. Granted that this is so, why must the Church play a part? Because ours is the command to do so from the foundations of our Faith!

Isaiah utters what might be one of the most exciting passages of the Old Testament. Israel, dispersed, now a remnant crawling feebly back to Jerusalem on bleeding hands and knees awaits the word of her God. What words of

strength and comfort shall come from her God?

It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth.²¹

And was there no call in Jeremiah and Amos just to mention two thrilling episodes in our Old Testament which did not call the man of faith in Israel's God to care for the needy, love mercy, do justly and walk humbly with his God? The book of Jonah in its entirety might be called the greatest missionary tract ever written. The writer points to the narrow-minded nationalism and religiosity of Israel's finest son while he is in the presence of the dire needs of repentent Nineveh.

But our Christian faith is one of rejoicing for it is our privilege to proclaim that

God loved the world so much that He gave His only Son, so that no one who believes in Him should be lost, but that they should all have eternal life.²²

And note this word to the Churches:

For God did not send His Son into the world to pass judgement upon the world, but that through Him the world might be saved.²³

²¹ Isaiah 49:6 R.S.V. We recognize that this is a part of the second "Servant Song" and that there exists the question as to whether these Songs concern themselves with an individual "suffering servant", a remnant of Israel or the Promised Messiah. As this is a debatable question even with the greatest of Biblical scholars, C. R. North, H. W. Robinson etc., we are concerned here with the spirit and aim of the command which is to bring salvation to the unbelieving peoples throughout the world.

²² John 3:16 Goodspeed Translation.

²³ John 3:17 Goodspeed Translation.

God loves this world and His Spirit moves restlessly across it until

everything in heaven and on earth
should be unified in Christ.²⁴

The Gospel of John speaks continuously of Christ's coming to the world and assumes that the man who recognizes Christ's coming will live the same life. That life is one of victory for we share in His victory

In the world you have trouble; but take courage! I have conquered the world. (John 16:33) I do not ask you to take them away from the world, but to keep them from the evil one. (John 17:15) Just as you sent me to the world, I have sent them to the world. (John 17:18)

What can we expect when we confront the world and obey our Lord's command to love? As mentioned above we already have the sweet taste of victory on our lips but in return for our love we may only receive hatred and persecution. This is to be expected for will not the servant receive in much the same way as his master?²⁵

Our example is no less than Christ. He comes to live with men and shares in their lives torn by sin and suffering.

We look to Paul who speaks a word to Twentieth Century Western Churches and their members as to how they are to respond to the peoples involved in rapid social change.

To those outside the law I became as one outside the law - not being without law toward God but under the law of Christ - that I might win those outside the law.

²⁴ Ephesians 1:10 Goodspeed.

²⁵ See John 15: 17-21

To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some. I do it all for the sake of the gospel, that I may share in its blessings.²⁶

Does this mean that we are to become like even the most unfortunate victims of rapid social change in our day in order to share in the blessings of the gospel, for our times?

What is the Christian View of Man and Society?

While we're busy examining the scriptural basis for social action let us glance at a few things which the Holy Bible says about man and society.

The Christian view of man has its roots in the first three chapters of Genesis. Here man is created in the image of God.²⁷ The Hebrew writer was not writing to answer 20th

²⁶ 1 Cor. 9: 21-23. R.S.V.

²⁷ Paul Tillich in his Systematic Theology I discusses the "image of God" as follows. The image is the natural equipment of man. It cannot be defined as the power of communion with God (which gives man a position of righteousness toward other creatures and himself) because this only describes the image of God it does not define it. The "image of God" is man's rational structure; reason as a structure of freedom and potential infinity; ontological reason, as opposed to technical reason. Tillich means by ontological reason that man has a logos analogous to divine logos; a structure of the mind which enables him to grasp and shape reality. The image of God = ontological reason - logos = cognitive, aesthetic, theoretical and practical, detached and passionate, subjective and objective reason not just "technical reason in the sense of arguing and calculating." Man therefore is a being aware of finitude on the basis of potential infinity. To speak of the image of God is not to speak of man's created goodness which Tillich ardently insists was Adam's innocence not his perfection. This innocence was lost in the fall. Tillich, Paul; Systematic Theology I, University of Chicago Press, Chicago. 1951. Pages 72-75 and 258-259. See also Roberts, David E.; The Grandeur and Misery of Man, Oxford University Press, New York. 1955. Especially pages 143-151 which pictures the Christian concept of man in vivid terms.

century scientific and religious squabbles. He wrote to account for the agonizing conflicts which men find themselves in on this earth. Why is man who is created by God such a creature of weakness, evil and pain? The answer given is seen in the rebellion of man and woman, Adam and Eve in a paradisiacal garden of Eden.²⁸ At the moment of the question from the Serpent "Did God say?"²⁹ Eve raises her eyes to question God. The Serpent goes on to declare to the woman that God has commanded that she not touch the tree in the garden for fear that she become like Him and know good and evil.³⁰ Here is the three-pronged temptation which gives the clue to the Biblical view of man and woman. Man judges God in this story because he has been created free to disobey his Creator. Furthermore the story points out that man eats of the tree to become like God. Man strives to be his own master. He denies his humanity and dependency upon God and in so doing denies himself and his world as it was created to be. Thirdly man uses his God-given freedom of will for evil. He knows that good and evil exist and he may choose either and does. The entire Bible is a continual dialogue between man and God from the time of Creation, the Patriarchs and the Prophets through to Jesus Christ and the Christian Church and Apostles. Man's dignity comes from the fact that he is addressed by God.³¹

²⁸ It is significant to note the Hebrew word ~~אָדָם~~ (Adam) is also the generalized term for "man"; the word translated Eve ~~חַוָּה~~ denotes "living" or "mother of the living" and the word Eden ~~עֵדֶן~~ means loveliness, pleasure or paradise.

²⁹ Genesis 3:1 R.S.V.

³⁰ Genesis 3:5

³¹ Wright, G. Ernest; The Rule of God. Garden City, New York. Doubleday, 1960.

The Bible is therefore the story of man's progress and the inevitable, consequent failures of his ability to choose the good from the evil, and of the fact that his life is under constant judgement when he chooses to deny his creation and his Creator.

So man is seen in the Christian view as a child of the Father, full of dignity because God communes with him even to the extent of the death of Himself in His Son. But man who has his dignity and uprightness rooted in God as well as having the miraculous gift of the free will is able to use that will for self-aggrandizement, proud, and cruel means. Man is unable to come to himself without the transformation of his nature which can only come from His Creator. When the will of man moves in tune with the will of God the transformation begins. So man knows God through obedience but not the obedience of what he does, but by what he becomes.

Genesis 2:18 reads - "It is not good that the man should be alone." This theological spadework prepares the ground for our Sacred Scriptures to tell the long and exciting story of a people chosen by God which begins with the call of Abram in Genesis 12. God always acts with a community be they Hebrews or the Christian Church. When He addresses the individual it is always in the midst of a community. How often are the oracles of the prophets shot through and through with the phrase "my people".

Similarly God is known by a people, a people whose culture contains the knowledge of His action and steadfast

love in the past. This same people are called for a purpose and each individual finds his purpose and his dignity within the calling of the whole framework of community. Man's responsibilities are to his neighbour in community. This is obvious in the Old Testament whether we refer to the code or ordinances in Exodus, (Chaps. 21-23) "The Book of The Covenant", the concerns of the prophets or the Psalms and the Proverbs. It is equally true in the teachings of Jesus and the Letters of Paul under the New Covenant.

George Ernest Wright concludes a chapter on the Biblical Doctrine of Society by proclaiming:

The worship of the Lord who is not a creature, a worship centered, not in private or individualistic piety, but in historical memory and interpretation of an activity which has saved and created community, the psychic unity of life which is God's blessing upon that community committed to Him, and the vocation given the new society in which each committed person finds the meaning of his own life and daily work - these are the chief elements in the Biblical conception of man and society. And as one who is already committed, I myself would say that I cannot see how true society can be achieved on any other basis. Here is a neglected, yet central, part of Biblical theology which is a challenge to us in the Church. Here is what the real business of the Church is, its commission, vocation, and proclamation in the world. Biblical theology stands or falls by this doctrine of society, and for my part the theology which is not centered in it is evading the Bible and its crucial challenge to us in this day of social disruption.³²

This fine statement might well sum up the Christian view of society. However, we still have the monstrous problem of applying this concept of the Christian community

³² Wright, G. Ernest: op.cit. Pages 55-56.

to the millions of individuals who are uprooted from tribal and ancient social structures. Dr. Wright warns us against applying the Biblical concept to our modern eruptions as one would a poultice to a boil, but exactly what is the responsibility of the Christian for our rapidly-exploding societies today. What are we to do in the "meantime" of 1961?

H. Richard Niebuhr's stimulating book Christ and Culture will serve us as the basis for our discussion at this point. Niebuhr points out that Christians have been accused of taking no interest in the state of the world on this side of heaven; that many Christians forego human responsibility by believing that God will do it and whether Christians do act or not, their spirit is one of rank intolerance.

Niebuhr's book is crucial for our discussion because he outlines the various approaches which the Christian community has taken in answer to the question of what responsibility the Christian has for society. Niebuhr outlines five approaches.

(1) Christ Against Culture. Here the Christian views society as outside the direct rule of Christ. Culture is evil man's creation. The monastic movement and many Protestant sects witness to the tendency of Christians to create the Christian community isolated from the surrounding social order. But as Dr. Niebuhr points out it is impossible for any community to wall themselves off from culture. It is a part of our mind in philosophy, science, and political and economic thought and practice.³³

³³ Niebuhr, H. Richard; Christ and Culture. New York: Harper & Bros. 1951. Page 69.

But truly as Niebuhr points out "there is no escape from culture here; the alternative seems to be between the effort to reproduce the culture in which Jesus lived, or to translate his words into those of another social order".³⁴

(2) Christ of Culture. Christ may be identified as the great moral teacher who will bring society to its fulfillment. The wooly-headed liberal or the brave and determined Social Gospeller are typical of the movement to realize the Kingdom of God by man's doing. Here the conflict is not with God but with nature. There is not the serious appreciation of man's sin nor does "Jesus Christ stand at the centre of that conflict as victim and mediator".³⁵

(3) Christ Above Culture. Thomas Aquinas epitomizes this approach which is a synthesis coming about from his theological speculation concerning the natural and divine law, reason and revelation. The relationship is explained in terms of a "both-and" but the result is too often a concern with proclamation of the synthesis of Christ and Culture rather than the preaching of the Gospel.

(4) Christ and Culture in Paradox. The views of Martin Luther allow us to see clearly an approach to this problem which sees both Culture and the Christian community as given by God. Although this view results in a clear picture of God and His grace, and man with his sin it may lead to "antinomianism or cultural conservatism".³⁶

³⁴ Ibid. Page 71

³⁵ Ibid. Page 101

³⁶ Niebuhr, H. Richard; op.cit. Page 187

(5) Christ the Transformer of Culture. The example of Calvin and his "Rule of God" in Geneva describe for us the approach of the "conversionist" of society, one who believes that God acts in the here and now to transform what is incomplete and not of His kingdom into what He would have man and society be. The obvious pitfall here is that men like Calvin may substitute "Christian religion - a cultural achievement, for Christ".³⁷

We have come a long way from our original discussion which was to outline the Christian view of man and society yet in knowing what the Christian view of society is, we must weigh all the different approaches to appreciate fully the fuzziness which surrounds any precise definition. Our concern in attempting to describe a Christian view of society was to show the inherent responsibility which is our Christian calling.

But as individuals and as members of the Body of Christ we are called.

As Christians we want to be the forgivers of sins, the lovers of men, new incarnations of Christ, saviors rather than saved; secure in our own possession of the true religion, rather than dependent on a Lord who possesses us, chooses us, forgives us. If we do not try to have God under our control, then at least we try to give ourselves the assurance that we are on His side facing the rest of the world; not with that world facing Him in infinite dependence, with no security save in Him.³⁸

The Christian shares the life of all men whose lives are void of security in a time of rapid social change.

³⁷

Ibid. Page 217

³⁸ Niebuhr, H. Richard; op.cit. Page 155

What is the Christian Responsibility in Areas of Rapid Social Change?

We have reached the point where we can maturely ask the question as to what is the nature of our Christian responsibility amongst men and societies undergoing rapid change. We have attempted to show that if the Church is truly the Church, truly the community of believers, then it has a mission to the nations in upheaval. It is our thesis that the Church both Western and Eastern does have a divine calling, scripturally based and inspired by the Living Spirit to the peoples and their problems in rapid social change. It is also our thesis that the Church of Jesus Christ around the world is not fulfilling its divine vocation and responsibilities in this area and furthermore is not aware of what its responsibilities are. We further believe that many congregations may not even be aware that they are responsible for other peoples across the tracks or the seas. This latter statement we could not attempt to document but we ask the question: to what extent do the Churches' programs in the West contain any substantial study of economic, political, religious, and personal problems of the peoples of under-developed countries as these problems actually exist in 1961?

We have attempted to outline in a brief fashion with some Biblical support and wise theological statements what is the nature of our calling as the community of believers: The Church in the Churches. In the light of what the Church is we must recognize its responsibilities in the world.

To support our thesis then that the Church is failing her Master in this area we must examine in the light of her responsibilities what the Church is and is not doing.

Quite arbitrarily we will limit our discussion to one area of rapid social change; i.e., India. The advantages of selecting this area are many. First of all a great deal of literature on the subject has been published by the National Christian Council of India and the Christian Institute for the Study of Religion and Society. Although all this material is published under the Christian agencies it contains the views of many non-Christians as well as Christians deeply involved in understanding Indian society and religion.

Secondly, it is in just such an area as India that Western Churches are already involved in its future through their long-standing missionary program. Now the Western Churches are asking questions concerning their responsibility for a nation which has come "into its own". Hence we are linked with India and we may fairly ask the question as to our responsibilities not only of the Church in the West but of the Church in India. Furthermore since Asians associate Christianity with the West, we must be wise enough to examine the work of our Western governments in India and attempt to define the responsibilities for our political action.

Thirdly the needs of India are staggering. Every hour 1100 citizens of this vast republic die because they do not possess the food and health standards which prevail

in the West.³⁹ The vast changes which have transformed our society over the past 400 years have occurred in the short space of forty years in India.

The Caste problem is still not resolved, secularism grows daily, and resurgent Hinduism is informing Christianity as to how to best conduct Christian Evangelism.⁴⁰ India sits on the border of the mighty People's Republic of China facing the tremendous problems of feeding its starving millions, revolutionizing its political structure, fighting its ever-increasing pressure of population growth, increasing urbanization and appalling lack of housing facilities. India struggles with the breakdown of its ancient joint-family customs, the refusal of the educated to work in any position outside the Universities or government positions. India faces the overwhelming shortage of medical personnel as it battles malaria and yaws.

The problems we have sketched above, and others described elsewhere, may be grouped under four areas of responsibility.⁴¹

(1) Man in Rapid Social-Cultural Change which would include problems centering in the family, education, race, religion and the effects of technology.

³⁹ Metzler, John D. "Hunger: A Challenge to the Church Today". Project Paper #19. Division of Studies., W. C. of C. Page 3. February 1959.

⁴⁰ See Devanandan, P.D., The Gospel and the Hindu Intellectual. Christian Institute For the Study of Religion and Society (hereafter C.I.S.R.S.) Bangalore, 1959. Page 1.

⁴¹ Following the section headings in Dilemmas and Opportunities, Christian Action in Rapid Social Change. Thessalonica Study Conf. Division of Studies, World Council. 1959.

- (2) Christian responsibility in Political action.
- (3) Christian responsibility for economic development.
- (4) Community development in rural and urban areas.

Three imperatives define the Christian call to social action. Firstly, the Christian must be moved and guided by the Holy Spirit. Secondly, he must gain a thorough knowledge and understanding of the present situation. Thirdly, it is imperative that he participate in that situation as a servant of Jesus Christ.

Our hope is that the following Chapters are directed by the first of these three imperatives. Our intention is, in some small way, to help to fulfil the second of the imperatives by this present study. The third is anticipated for both author and reader through the recognition of what is our Christian responsibility and privilege; what is our vocation and divine calling.

The divine call is seen in Matthew 25 ...

Inasmuch as ye did it unto the least
of these by brethren, ye did it unto me.

But what is significant for Western Christendom and Western democracies is the thirty-second verse of this Chapter: -

Before Him will be gathered all the
nations, and He will separate them
one from another as a shepherd
separates the sheep from the goats.

The Greek word ethmos implies that all "nations" or "peoples" are subject to the judgement of God in Christ. The imperatives applicable to the Christian Churches in East and West are also applicable to the so-called Western nations of North America and Europe.

Our thesis remains that the Christian Church (and the Christian nations) have, because of their peculiar calling, particular responsibilities to a people like India undergoing rapid social change in the areas described, particular responsibilities which we are not fulfilling as we ought.

Our call is to become a nation or a people producing the fruits of the Kingdom of God.⁴²

⁴² See Matthew 21:43

CHAPTER II

MAN IN RAPID SOCIAL-CULTURAL CHANGE

As Christians examining man as he undergoes rapid social-cultural change we must study the effects and changes taking place in such areas of social-cultural life as technology, the family, education, race, and religion.¹

In our study of society in India we will deal in some detail with two of these areas; the family and religion, for they represent the elements in Indian society which give it its unique complexion and do so even while undergoing change. Other areas of difficulty will be included under the broad study of the family and religion. Our final remarks in this chapter will be concerned with the plans and practices of the Indian churches in the light of the changes taking place in society.

1. THE FAMILY

The Traditional Joint-Family²

There is an intimate relationship between the family pattern and the religious life of India which is quite

¹ Following the sub-headings of Part One of "Dilemmas and Opportunities".

² Following some of the Chap. headings in Devanandan, P.D.; and Thomas, M.M.; (Eds.) The Changing Pattern of Family in India. C.I.S.R.S. Bangalore: 1960. The following section based on the first chapter with the same title, i.e. The Traditional Joint-Family.

unknown in the modern Western World. The religion and culture of India are mutually dependent in that they are synonymous.

Family life in India exists within the framework of a religious philosophy. The structure of the family in India is called the "extended" or "joint-family" in contradistinction to the Western nuclear family.

The Western nuclear family consists of the central portion of the family i.e. mother, father and unmarried children. A nuclear family in India might consist of a number of parents with unmarried children. However, the number of generations are always limited at two for this definition quite unlike the extended joint-family. The joint-family, an inherently religious structure, is built around reverence for ancestors and the desirability of male progeny in three or more surviving generations. These traditions stem from the Rig Veda of 1000 B. C. It is the duty of the son to offer oblations and worship ancestral spirits.

Economic life as well as political are integral aspects of this religious family life. The second basis upon which the family is built is common property.

The joint-family usually contains the older parents, their sons with their wives, unmarried daughters and grandchildren. The relationships between family members are quite different from what we are used to in Western nuclear-type families, but the differences are understandable with

closer examination. The son grows up usually surrounded by many uncles, aunts, and cousins. An open show of affection between the son and his parents is uncommon when compared to the extent of this open display in Western families. This lack is understandable however when we realize that the child is not dependent only on his parents for a sense of security but has many other relatives in close community. The son regards his father, as do all members of the family, as the authority. The father's experience which comes from age is paramount in the realms of religion and its practices. Education is informal in that it consists of a handing on of culture. Professional training is also informal and is passed on to the son as he works along side his father. Great respect is shown by the son to his mother for many of the same reasons.

A father of a neighbouring family who has a chaste,³ unmarried daughter has as his responsibility the arrangement of his daughter's marriage. He proposes the marriage to another family which has an eligible son. The proposal and the many ceremonies which follow during the period of engagement are accompanied by many gifts to the family of the son. This practice continues even after marriage. (On every occasion after marriage when the bride visits her home she is expected to return to her husband with gifts.)

³ Virginity is religiously sanctioned and explains the reason for early marriages. Marriage at a later age would heighten the possibilities of unchastity and therefore unmarriageability.

After approximately twenty ceremonies,⁴ leading to and including the wedding, the bride has safely made the transition to her new home with her husband and his extended family. The wife is subservient, as is her husband to the father and mother of the household. Her relationships with her father-in-law are made deliberately aloof. The conflict between the new bride and her mother-in-law and older sisters-in-law will be significant but may be compensated for in part by her relationship with her new younger brothers. Names in the Indian family are synonymous for social obligations and the younger brothers are, for example, the devara "playmates" to the new wife.

The bride's relationship to the husband is defined as companionship but companionship for religious duties of which bearing sons is one. There is no sense of companionship and romantic love as we know it. The bride is a sakhi (comrade) and dampati (equal partner) to her husband for religious purposes but she is to worship him as a god. She has no right to remarry after his death as the marriage to her husband is irrevocable in life or in death.

The husband lives by another standard of morality. He respects his wife, particularly if she bears him sons. If she does not he often marries another who will. This opened the door to the discarding of wives for other reasons. With the control for child-raising resting in the hands of the

⁴ See Devanandan, P.D.; & Thomas, M.M.; op.cit. Pages 44-45

mother-in-law, the wife has only the assistance and covering wing of brothers (sala) to watch over her.

The Rural Family in Transition.⁵

The remarks in this section concerning the rural family although applicable to many areas are confined to Northern India especially Uttar Pradesh. When we speak of rural families in India we are speaking of 300,000,000 people, 70-80% of India's population. We are also speaking not of a location (farm versus city) but of different patterns of family life for the joint-family pattern although primarily associated with small villages is often symptomatic of conservative upper caste "suburbanites" which live on the outskirts of large industrial towns. Lower caste Indians have developed the nuclear family life even in the small village. We will deal with this phenomenon first because it indicates some of the complications involved in the whole social structure. We mentioned in the last section that the joint-holding of property was the economic factor which coincided with the religious sanctions for the cohesiveness of the joint-family. The typical upper caste joint-family was able to support itself through the agricultural products raised on the land the members held in common. All related or additional needs such as the repair of agricultural tools, acquiring of earthenware vessels, entertainment, haircuts, extra help at harvest time, etc. were offered by lower castes

⁵ Ibid. Based on Chapter 2 with the same title.

be they Khati (carpenter), Chamar (leather worker), or Khakrul (sweeper), etc. In return for their services these lower castes received payment in meals, grain and the skins of dead cattle. This system has been called the "patient-client" or Hindu Jajmani System.⁶

The lower castes therefore do not own land. They are dependent for their sustenance on the property-owning upper-castes. The economic basis for the joint-family, that of common property is lacking for the lower castes and therefore lower caste Indians tend less towards joint-families.

Now we can note the repercussions of rapid social change. With the onslaught of industry and a monetary economy, members of one village may buy from another and the lower castes are left to travel from village to village to find a family in need of their services. Very often members of lower caste families move to the industrial town and cities in search of more stable work. The result is a nuclear family left in the village and the prospects of more nuclear families in the towns and cities.

The religious sanctions which support the establishment of the joint-family are of course absent for members of the lower castes. They cannot subscribe to a religious tradition which supports and has its basis in a social structure which no longer exists for them.

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Devanandan, P.D.; & Thomas, M.M.; op.cit. Pages 27-29 and 43.

Part of the religious tradition of the rural family has been social ostracism for intercaste marriage. Functions of the family have included education and social security. Education in the urban nuclear family may be formal and scientific, a young woman may learn all about sexual matters from a text book but back in the village she would learn through informal social customs, religious rituals, and taboos. The joint-family has no problem with "old-age pensioners". The aged are revered for their experience and wisdom and are cared for within the large family structure. Orphans are non-existent in the joint-family. If both parents of a particular child were to die he would probably never know, as aunts and uncles with whom he has always lived would just carry on as if he had always been their own.

But today the Government of India is promulgating a program of community development, formal education, and industrialization which will influence more youngsters and bring with it further nuclearization of Indian families and increased need for social security supplied by the Government of India. What are the steps which the people and Government of India have been taking and hope to realize in the future?

Factors and Consequences of Change.

Following the procedure of Messrs. Devanandan and Thomas we will deal with three types of factors; new ideas, new social sanctions, and new social structures.

New ideas include all the Western concepts which have

been adopted holus-bolus by Indian society. In other words ".....factors inducing changes were imported already more or less full-grown, thus eliminating the rather long time it would have taken for their gradual formation within our (Indian) culture".⁷ Some of the "new ideas" which carry with them an inherent dynamic, be it good or bad, are (1) respect for the development of the individual which includes the equity of women and children; (2) the concept of romantic love; (3) the full-blown process of secularization; and (4) a belief that one adopts Western values because they are utilitarian or will automatically lead to the benefits of Western culture.⁸

New social sanctions have developed primarily from four acts of the Indian Parliament during 1955-56 known crudely as the Hindu Code Bill. These acts deal with the bases of marriage and divorce, succession of property, and patterns of adoption, maintenance, and guardianship. The new social sanctions are probably best promulgated, however, when those in respected positions quite spontaneously overthrow traditional values for the new. Dr. Maclure, a United Church of Canada medical missionary tells us that this is how the value of sterilization is picked up. If the doctor can sterilize the "mayor of the town" then others will be impressed by his example and follow suit.

⁷ See Devanandan, P.D.; & Thomas, M.M.; op.cit. Page 47

⁸ Ibid. Pages 50-52

We have already dealt with many of the new social structures in our discussion of the replacement of the Jajmani System by the monetary economy. Coinciding with this change in the economic and occupational structure is a change in caste structure. The Government encourages intercaste marriages and new combinations through new social necessities make more combinations possible where once few contacts between castes even existed.

India has as many University students as the United Kingdom. In a young society which is building from the ground up there are more University graduates fighting for professional vocations in offices, universities, and government positions than there are such jobs. The colouring of old tradition will not fail to leave its mark on the young graduate. The work of elementary school teacher, shop foreman, and bridge-builder are a "lower caste" than university professor, research chemist, and architect.

However, the Indian Government realizes that the future of its socialized pattern for Indian society depends upon a well-educated population. To this end compulsory education is the rule for all children up to the age of twelve. Once again a major function is removed from family responsibility.

The Government is engaged simultaneously in a program of economic and social security. Orphans, old-aged, and the mentally disturbed all of whom remained under the care of other members of the joint-family must be cared for by some other means when the extended family breaks down. At the

same time when such a program is encouraged a further breakdown of joint-families is precipitated as the family loses another of its essential functions.

Another aspect of this social security and economic development is family planning which encourages a limitation of the number of children in a family and forces a questioning of existing values.

Finally, the government has instituted rural development programs which reassess land-holding rights and the use of the land.

What are some of the changes which are apparent in Indian society today? Devanandan and Thomas list many. The age of marriage is rising slightly, 13.6 in 1921 to 15.4 in 1951 for girls.⁹ Changes in the political structure such as we have outlined above as well as an extended education period account in large part for the rise in marriage age.

A gradual but significant change of attitude concerning how marriage partners are to be chosen is also apparent. In the urban area, for example, among labourers in Bombay (city) 12.6% of the rural immigrants were in favour of an individual arrangement. But in the village the percentage was only 5.4 who were against the family arrangement and in favour of the two individuals involved making the final decision.

The growing numbers of young people who have taken up Government positions find that their careers lead them in separate directions. Often nuclear families are split apart

⁹ Devanandan, P.D.; & Thomas, M.M.; op.cit. Page 59.

as a result. The rankest sort of individualism develops.

The editors of this study stated that they were generally optimistic concerning the change in the family pattern. More responsible citizens would result from the increased education of individuals loosed from the cultural shackles of authoritative elders. The status of women, though in a state of flux, could only stand to gain as they began to participate in responsible public and private offices. Widows who comprise 11% of the women of India between the child-bearing ages are now allowed to remarry. Women are appreciated more for their own sake with the advance of new attitudes toward sex.

But problems plague the uprooted family life in India. Young people are thrown into new and untried structures. They have nothing but scorn from their elders to look back upon. They are often violently disillusioned as they expect to find some paradisiacal relationship within the nuclear family and the urban community. The obvious result of blind confusion and disappointment in the realm of intimate social relationships is moral chaos.

Young Indians have no where to look for examples as to how a successful nuclear family or urban community might be achieved. They enter both lacking confidence and any semblance of security.

Rising numbers of orphans, aged, and incurably ill who correspond with the breakdown of extended family life present

a further problem.¹⁰ Hang-overs from the rural family life causes both urban parents to trot off to work leaving small children running uncared for in the streets. The depersonalization which accompanies the urban way of life goes as an unsolved problem. No community has been built to replace the rural structure and no neighbours are known to care for the little roamers of the streets.

Population Growth and Family Planning.¹¹

Many factors, a number of which we have now discussed go into the rapid population expansion of India. In 1871 India was home to 214 millions, by 1921 248 millions, and the 1951 census counted 357 millions. The latest estimate is 400 millions, an increase of thirty-four millions in the earlier fifty-year period but an increase of 152 millions in the last thirty-eight years.¹²

The population increases at present at the rate of six to seven millions per year and the anticipated rate of growth is expected to reach 10 millions per year after 1961 for an anticipated 480 million people by 1966.¹³

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- ¹⁰ Davanandan, P.D.; & Thomas, M.M.; op.cit. Page 65
¹¹ Ibid. Material largely from Chap. 4 with the same title.
¹² Ibid. Page 68
¹³ See also "India's Food Crisis and Steps to Meet It". Dr. Raymond Dudley. Article #3 Background Information #24. March 1960. Pages 12-18. The writers show how such figures compare to the world scene. "While it took 200,000 years for the world's population to reach 2,500 million, it will now take a mere 30 yrs. to add another 2,000 million." See also "The World in the Year 2,000." Prof. Fritz Baade. Background Information. Feature Article. #18 Nov. 1957. Pps. 1-10, which expresses a different point of view than the thesis held here.

The death rate in India has decreased from 43 to $25\frac{1}{2}$ per thousand which means an increase in population of 15 per thousand or 1.5% per year. If the death-rate continues to decrease figures such as 682 millions in 1981 and 775 in 1986 could well be realized.¹⁴

The problem resulting from such estimates is simply the question as to whether or not India can feed and accommodate such numbers. Expert economists are convinced she cannot. One-fifth of India's arable land is irrigated. Most of the land is dependent upon the monsoons which ruin countless acres of soil because proper drainage is lacking.¹⁵ The amount of arable land per capita is decling slightly. Each year four million acres are made arable but each year the population increases by seven millions.¹⁶ These factors are made even more significant when we realize that the number of agricultural workers has increased vastly. In 1901 out of a population of 235 million, 146 million worked with jobs associated with agriculture. By 1951 another 104 million or a total of 250 million people became dependent upon agriculture for their living with no appreciable increase in the amount of cultivatable land!¹⁷ Hence 76 million laborers were without land, and hence the concern of the Indian government to encourage industrial work and birth control.¹⁸

¹⁴ Devanandan & Thomas. Op.Cit. Pages 69-70.

¹⁵ Dudley, Raymond Dr. op.cit.

¹⁶ Devanandan, P.D.; & Thomas, M.M.; op.cit. Page 71.

¹⁷ Ibid. Page 71.

¹⁸ Ibid. Page 71.

To further appreciate India's need for a controlled population we examine India's food requirements as designated by the National Advisory Committee. Although India has enough grain to meet the stipulated requirements of the N.A.C. she has nothing in reserve and sadly lacks in such items as milk, meat, fish, fruit, vegetables, and fats. Two examples will suffice for our purposes. India requires 9.3 million tons of meat annually, she has in fact 1.25 million tons. The people of India should receive 115 billion eggs annually, they do in fact receive 2 billion.

The Indian people live on poor soil, its goodness flooded in monsoon rains, the water supply is tempermental, and there is no capital for investment in better equipment. (One cannot help but quote Prof. Baade at this point. Even though his general thesis is one of optimism, he states):

Of the 350 million agricultural families in the world today, 250 million have only a wooden plough as their only instrument for tilling the soil - a plough on the same model as that universally used 4,000 years ago! About 90 million of the agricultural families possess an iron plough, and about 10 million families cultivate the ground with modern machinery.¹⁹

The Indian agricultural labourers are illiterate and oblivious to modern techniques which might help them. Only the most primitive means are generally at their disposal "for securing supplies, financing and marketing."²⁰

¹⁹ Baade, Prof. Fritz. op.cit. Page 2.

²⁰ Devanandan, P.D.; & Thomas, M.M.; op.cit. Page 73.

Many labourers are under-employed for three to four months because of the changes in rainfall so that increased mechanization while it would increase production would also boost unemployment markedly.²¹

The authors of our chief source believe a period of grace exists in India but a gloomy prospect lies ahead.

It is estimated that by 1986 42% of the population will be unproductive (i.e. under 15 years of age) and that this would be, the experts believe, an "economic point of no return".²²

Can the population growth of India be stemmed, and if so, how? Certainly emigration is no solution for across the world today Indians are being forced to return to India. It is demonic and yet common thinking even among many so-called Christians that wars, famines, and epidemics will naturally take care of the problem. God forbid! Nor can we withhold medical knowledge which saves the sick and aged and decreases infant mortalities. The application of modern medicine once again increases population, but it is a God-given gift which must not be denied. The consideration that a rise in the age of marriage would help to ease the problem has been proven false. It has been shown in certain studies that for women putting off marriage up to as high as the age of thirty the number of years of fecundity still remains at 15-20. Further, a study in the Punjab showed that more babies were born to women married between the ages of 18-20

²¹ Ibid. Page 73.

²² Devanandan, P.D.; & Thomas, M.M.; op.cit. Page 74.

than to those married at 14 or 15.²³ At any rate the people have no sympathy with such a proposal.

The methods of birth control which are live options in Indian society with their advantages and disadvantages and likelihood of wide-spread use are frankly discussed in this chapter. They include complete abstention from sexual intercourse, the rhythm method, coitus interruptus or withdrawl, foam tablets, salt solution and cotton ball or pad, mechanical methods; sheath, diaphragm, etc., oral contraceptive, and sterilization which is legal in India. Abortion of any kind remains illegal except for therapeutic reasons.²⁴

The problem, then, is finding a method or combination of methods which a large percentage of Indian people can understand and will faithfully employ. The problem is not to find a 100% effective method but to encourage great numbers of people to employ some method. As the writers postulate, a 50% effective method used by 50% of the population would result in a 25% reduction in population increase whereas a 90% effective method used by 20% of the population would result in only an 18% reduction.²⁵

So it is that the Government of India has embarked upon a large-scale program to encourage and facilitate birth control methods by its people. But the Indian Government recognizes as do we Christians that the family cannot be used

²³ Ibid. Page 77

²⁴ Ibid. Appendix to Chap. 4, Pages 84-91.

²⁵ Devanandan, P.D.; & Thomas, M.M.; op.cit. Pages 83-84

as a means to the desired economic development of any state. The family and its members are the primary concern of the Indian nation and must remain so. Therefore, the request for family planning reaches families in the form of a concern on the part of the State:

To ensure the optimum health of parents and children (by) the regulation and spacing of the birth of children. Family size should be limited according to the physical, mental, emotional and spiritual resources of the parents.²⁶

The problem of motivation, therefore, remains central to the issue of family planning and the decision rests freely in the hands of each family. The method of birth control is not our concern so long as it is moral.

The Future and Christian Responsibilities.²⁷

The joint-family is seen to stand in the way of Government goals. Because the joint-family is altogether too authoritative it suppresses individual maturity and freedom as well as much social justice, as in the areas of caste and sex. Because the joint-family has a stagnant agricultural structure it inhibits economic and political development.²⁸ Religious taboos add to social injustice, religious intolerance, and individual ignorance and superstition.

While Hinduism is part of the problem Renascent Hinduism is also on the side of the solution. Although Mahatma Ghandi's ideas concerning sex were impractical, Radhakrishnan has served

²⁶ Ibid. Page 79.

²⁷ This material based on Chapters 5,6, & 7. Ibid.

²⁸ Devanandan, P.D.; & Thomas, M.M.; op.cit. Pages 93-94.

as a wise and forthright spokesman for Resurgent Hinduism. Radhakrishnan recognizes the value of marriage for spiritual development as well as child production. He also recognizes the problems involved in the individual strivings for freedom and the role of discipline in any form of family life.

The State must constantly ask the question as to how far the Welfare State must go. The traditional family life does have advantages over the nuclear structure. The development of personalities which freely play amongst grandparents, aunts, uncles, and cousins may have a richer and freer development than those dependent on two parents. Psychic health for all members of the family may be made richer through the interdependence of so many relatives. Older people are also lifted in their close associations with the young.²⁹ We have already mentioned the care of the chronically ill, aged, and orphans which is carried on in the extended family.

The Christian Biblical view of the family includes such elements as the following: (1) "Man is created in and for a monogamous relationship." (Mark 10:7, Matt. 19:15) (2) "Sex in man is essentially different from sex in animals."¹¹ (3) "Love between a man and a woman, understood truly, can be the deepest example of human love and a symbol of divine love."¹² (4) "In and through the sexual relationship a man and a woman are brought together into a deep unity to which the Scripture gives the name 'one flesh'." (5) "Sex, as we

²⁹ Ibid. Page 116.

know it, belongs to fallen humanity man in his wholeness has fallen." (Meaning that sex is not the fallen or degrading part of man). (6) "Sex is both divisive and unifying."

(7) "Marriage or family is valuable in itself without reference to children, but children belong to the fullness of the family and to the fulfillment of the parents." (8) "The family is the 'root unit' of the Church as well as of Society."

(9) "While marriage is good, it is not essential for a full Christian life." (10) "Marriage is of this world."

(Mark 12:24-25)³⁰

These ten elements in the Biblical view of sex, marriage, and the family serve as the basis for determining the Christian responsibility in family life in Indian society which might be summed up generally speaking as follows:

Christians in India have every reason to welcome the social ideals which underlie the present national awakening and development plans. For, they reflect the light of Christ and point towards agape, which is the ultimate Christian purpose for society. But it is not enough for Christians to welcome a general direction for social reorganization. It is their responsibility to enter into the struggle of the nation as it seeks to understand (to confine ourselves to the family) the complex technical and moral realities and their interaction, in the changing family system, and to clarify the new objectives of family reconstruction. The blue-print of a utopian family is no help at all; the new goals must recognize not only the ultimate ideals of life, but also the realistic limitations set by the necessities and the disorders of the existing social situation."³¹

How is the Christian community carrying out this responsibility?

³⁰ Devanandan, P.D.; & Thomas, M.M.; op.cit. Pages 124-141.
³¹ Ibid. Page 95.

The complaint is made as often in India it seems as it is in the West that the Christians have time only for themselves. Few churches have their lives exemplified in any other way save Sunday worship. The usual mid-week activities do run in some churches, but with the typical breaking apart of family life.

Say the authors "very rarely, the congregation and the homes of its members are in a missionary relationship to those outside. The Christian community on the whole is self-contained".³² However a few significant experiments are being conducted. Urban congregations sponsor congregational meetings where whole families gather together in a forum for study and discussion. Problems relating to work, sex, and politics are dealt with. Worship and bible study are carried on in House Churches consisting of neighbouring families which meet in a home during the week. Oftentimes non-Christians are invited and evangelistic plans are laid.

Much thought is being given in the area of Christian Education for marriage counselling, and guidance, parent education, and a Christian home program.³³ It is more universally accepted that all Christian Education must center about the home. Such a concern for the centrality of the family is leading Indian Christians to care for all families Christian and non-Christian alike.

It is significant also that the new community of Christians which results can in fact become an alternative to the caste system.

³² Ibid. Page 153.

³³ D. D. Thomas, W. M. J. on cit. Pages 161, 164

The following quotations will properly conclude our discussion on the family placing it in its proper perspective, that of paramount importance.

"Every aspect of Christian Education should converge on strengthening the spiritual life of the home."³⁴

The congregation should and can "become the place where men, women, and children as family units come to experience spiritual unity, and integration of all life."³⁵

And for the Indian Church its "duty is to be, as far as we can, at the creative end of social processes, as the church unfortunately failed to be in the early days of the industrial revolution in the West."³⁶

This is a challenge and opportunity for the Church in countries which are beginning to be industrialized; and they must be accepted and seized by laymen in industry."³⁷

Because Christians are sensitive to the evils and injustices in society, they must not allow themselves to forget the fact that this is God's world, where His will has to be discerned and done."³⁸

³⁴ Ibid. Page 164

³⁵ Ibid. Page 164

³⁶ Devanandan, P.D.; & Thomas, M.M.; op.cit. Page 165.

³⁷ Ibid. Page 165.

³⁸ Ibid. Page 166.

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2. RELIGION

The infinite which has no name or form can be called and worshipped by any name or form.³⁹

Even as the waters that drop from the sky and flow through different beds ultimately reach the sea, so too do obeisances made to all deities reach the Supreme Godhead.⁴⁰

Hinduism in modern day India asserts that all religions are true and that all religions are paths leading to the same goal. However, Hinduism claims that it is a superior religion in that it provides for the religious needs of individuals no matter what their level of understanding and ability and secondly that the non-dual, monistic view (Advaitism) of the Hindu religion is the highest religious truth which man has attained.

Our purpose in this section is to outline briefly the major movements of religious thought and activity in India today taking cognizance of the effects of social change on the various branches of Hinduism. We must discuss the theistic movements in Hinduism as well as the neo-Vedantic monistic mission such as the Ramakrishna Movement. The history of Hinduism's accommodation of agnosticism and even atheism must also be examined in what we will call Hindu secularism.

Hindu Theism.

P. D. Devanandan delineates four fundamental assumptions

³⁹ Sankaranarayanan, P. "The Ramakrishna Movement." Religion and Society. Vol. VI, No. 3, Oct. 1959. Page 44.

⁴⁰ Ibid. Page 45.

of Hinduism (1) that Ultimate Reality is essentially unknowable; (2) that no one theological formulation can claim absolute validity; (3) since all religions are partially true the sum of partial truths is equal to the greatest truth; and (4) the individual has the right to practice whatever way of life he may find useful to his mode of thinking and in his peculiar circumstances.⁴¹

The theistic movements in Hinduism are in several regards greatly effected by, if not caused by, Christian thought and criticism of Hinduism. Through charges of idol worship in connection with point four above the Hindu theist replied that the devotee did not worship "elements and objects of nature as gods but saw God in the elements and objects."⁴² There is but one God in many forms and various of His manifestations are more precious to one than to another worshipper.⁴³

Various theistic sects exist in India from the orthodox Arya Samaj who are opposed to non-Hindu faiths; to the liberal Brahmo Samaj. Gandhi who based his social philosophy (sarvodaya) on the Bhagavad Gita and the Sermon on the Mount was a middle of the road theist. However, the major doctrines of sarvodaya were (1) the good of the individual resides in the good of all; (2) all have the right to make a living and all professions can equally serve the common good; and

⁴¹ Devanandan, P.D.; Resurgent Hinduism. C.I.S.R.S. Bangalore: 1959. Page 9.

⁴² Sankaranarayanan, P.; "Hindu Theism". Religion and Society. Vol. VII No. 2. Sept. 1960. Page 7.

⁴³ Ibid. Page 7.

(3) the desirability of manual labour.⁴⁴

All Hindu theists uphold the "personalness" of religion or the creed (Sanatana). Most of the leaders of these movements would insist that this theistic view of Reality is not valid by itself but that it does describe what leading Hindu theists might call the personal descending quality of Ultimate Reality.

Religion to the scholarly Hindu theist Prof. P. Sankaranarayanan is the process in which the devotee moves toward the divine. Worship is the activity of being in an accordant attitude or attunement with the divine. Hence when religion as a process reaches its desired end it is fulfilled and no longer needed. Prof. Sankaranarayanan declares that this is not a one way ascension on the part of man but a descension on the part of God. "God in a manner of speaking humanizes Himself to help man to divinize himself."⁴⁵ One cannot help but see a Christian flavor to such thinking. Nor can one fail to see a Christian savor to the concept which is held by Prof. Sankaranarayanan of God as mother with the qualities of love, grace, forgiveness, and personification which are more applicable to the mother than father.⁴⁶ The devotee approaches God first as servant, then as son, more intimately as friend and finally unites as bride.⁴⁷ God appears as a Guru (the prophet God-man) to aid the devotee.⁴⁸

⁴⁴ Devanandan, P.D.; Living Hinduism, C.I.S.R.S. Bangalore: 1959. Page 15. The heart of the thought of Vinoba Bhave, Gandhi's chief disciple might be said to be non-violence and truth in addition to the foregoing three elements.

⁴⁵ Sankaranarayanan, P.; "Hindu Theism". Page 7.

⁴⁶ Ibid. Page 9.

⁴⁷ Ibid. Page 10.

⁴⁸ Ibid. Page 10.

When the merging state of the devotee is reached the lonely individual unites with the Alone, and "when the alone merges in the Alone, the Alone alone remains."⁴⁹ Prof. Sankaranarayanan concludes by stating that God accepts all worship and that all in all religions are His devotees.

The Ramakrishna Movement.

Ramakrishna Paramahansa (1836-1886) was the originator of this World mission of Hinduism. Ramakrishna held that Vedanta was: a mystic self-culture; that truth and value which was above space and time and what was good and of value in all religions.⁵⁰ By committing himself by systematic training and mystical experience he supposedly realized the complete nature and spirituality of the three basic Vedantic schools; Saktism, Vaishnavism (the highest realization of theism) and Advaitism (beyond theism to monism.)⁵¹ Ramakrishna was also supposed to have received communion with Mohammed and Jesus Christ which led the way for the thought concerning the sameness of the religious goal in all major religions.

Though Ramakrishna was the originator of a new movement in Hinduism through his religious experience (Ramakrishna was far from being scholarly) a follower Swami Vivekananda (1863-1902) was responsible for the mission of the movement to the West and for its reform of Hinduism in India.

⁴⁹ Ibid. Page 10.

⁵⁰ Devanandan, P.D.; Resurgent Hinduism. Page 15.

⁵¹ Samuel, V. C.; The Ramakrishna Movement (The World Mission of Hinduism) C.I.S.R.S. Bangalore: 1960. Page 4.

Vivekananda held the conception that spirituality was ultimate reality. He believed that the West had erred in believing the contrary so that the Vedantic religion would protect India from the West's materialism and proclaim its truth to the West. Hence Vivekananda found himself in Chicago in 1893 attending a Parliament of the World's Religions. His visit enabled him to establish a Vedantic school in the U.S.A. where today there are eleven such institutions. Vivekananda held that the Vedanta provided the right religious motivation for social reforms and it was his action in this area which has made the Ramakrishna Movement the humanitarian movement it is today.

Sri Aurobindo Ghose (1872-1951) was able through his thought and experience to integrate the material values of the West with the spiritual values of the East. Ghose practiced an integral Yoga in which he believed a process of ascents of the creative urge of God within man were in fact descents, eruptions, messages or revelations of a supreme power.⁵² In a second stage shuddhi, an intermixture occurs in which the lesser mind of the individual is eliminated.⁵³ Finally the stage of Siddhi is reached in which "the super-mind occupies and supermentalizes the whole being".⁵⁴ Hence man becomes a super-man.

Without doubt one of the most important creative thinkers

⁵² Devanandan, P.D.; Resurgent Hinduism. Page 17.

⁵³ Ibid. Page 17.

⁵⁴ Ibid. Page 17.

of our day, Dr. Sarvepalli Radhakrishnan (b.1888) is the best modern-day exponent of neo-Hinduism. Radhakrishnan believes that man is a self-conscious being but his individuality is not his ultimate destiny or reality. On the contrary it is a God-consciousness which will enable him to realize his destiny and release him from what Dr. Radhakrishnan calls the "misunderstanding of his true divine worth."⁵⁵ He goes on to say that as men are linked together organically as men in environment so men should seek harmony in the social realm. This type of thought serves as the modern Hindu apologia for social service.

Radhakrishnan looks to a world community believing that as the Graeco-Roman worlds offer rationalism, humanitarian and authoritative qualities; so the Hebrew-Christian tradition contributes moral idealism, the personalness of God and another worldly hope. The Hindu contribution is the mystic element, the indwelling God and, most important, the spirit of tolerance.⁵⁶

All truly religious men should work together to prevent the world becoming materialistic instead of wrangling over the comparative values of their religious dogmas.⁵⁷

Hindu conceptions are given a new apologetic through Radhakrishnan's thinking. Maya which most interpreters of Hinduism saw as describing man's delusion of taking the unreal world as real, Radhakrishnan conceives of as containing both truth and illusion. Enough of life is undetermined to make

⁵⁵ Devanandan, P.D.; Resurgent Hinduism. Page 18

⁵⁶ Ibid. Page 18.

⁵⁷ Ibid. Page 18.

life well worth living.⁵⁸ The interpretation that Hinduism has no view of God as Creator (lila) is interpreted by Radhakrishnan to mean that God is creative by nature as a poet or artist. However man's interpretation of the purpose and meaning of the cosmos is limited in that man is unable to look from the side of God. Finally the concept of moksha: deliverance, or salvation, is not an escape from this-world responsibilities as even many Christian thinkers have interpreted but is the goal of self-realization which though it transcends good and evil does not deny that moral rightness is a prerequisite for such a transcendence. Moksha is freedom from self-centeredness. The Hindu entering such a state is responsible for enabling others to reach a similar state. Therefore he is responsible to God and his fellows. Furthermore because circumstances in the social environment may stand in the way of an individual's self-realization, political freedom and social welfare become responsible concerns of many modern Hindus. Change in resurgent Hinduism is rationalized on the grounds that though Hindu Dharma (religion, duty etc.) is beginningless and endless it is not changeless.⁵⁹

Today the Ramakrishna movement spreads in several directions. It contains a monastic order, the Math. Its Educational work includes 58 student homes, two boys' colleges, two teaching colleges, three engineering schools, an agricultural school, 35 high schools and 127 lower-grade schools as well as one nurse's training institution.⁶⁰

⁵⁸ Devanandan, P.D.; Resurgent Hinduism. Page 19.

⁵⁹ Ibid. Page 20.

⁶⁰ Samuel, V.C.; op.cit. Page 23.

The movement's medical work includes 13 indoor hospitals and 67 outdoor dispensaries.⁶¹ Temporary relief work is carried on for refugees and the victims of fires, floods, cyclones and tornadoes, earthquakes, epidemics, and riots.⁶²

Religious and cultural activities are carried on which include regular classes and occasional lectures in most of the 117 centers throughout the world, 86 of which are in India. The movement has 10 publication centres and publishes 5 magazines in English and 5 in Indian languages. Books are published in various languages. All this literature stresses the spiritual unity of men everywhere.⁶³

As we stated previously eleven of the thirty-one centers of the movement outside of India are situated in the U.S.A. Another eleven are in East Pakistan. Some others are in Burma, Ceylon, Buenos Aires, London and Paris.⁶⁴

The message is spread today with a rationale which abhors conversion or proselytizing. Therefore preaching is not for conversion but to spread the truth of Vedanta which calls all men to remain in the faith of their birth but recognize the harmony of all religions under the monistic view of Vedanta. The sole criticism made of the Christian is not that the Christian believes in Christ's incarnation but that he refuses to believe in any other incarnations and upholds the Christian revelation as the ultimate and

⁶¹ Ibid. Page 25.

⁶² Ibid. Pages 26-27.

⁶³ Samuel, V.C.; op.cit. Page 28.

⁶⁴ Ibid. Page 20.

only religious truth.

The God of the Gita is not different in essence from the God of the Bible or the Holy Quran. The realization of this truth is the bedrock of the Ramakrishna Movement.⁶⁵

Hindu Secularism

Strangely enough Hinduism has always been the home-ground of many an agnostic or atheist who today would be right at home in modern secular humanism. Even since the time of the Gautama Buddha groups of charvakas and lakayates (realists) have existed. Such branches as nastika and samkhya border on agnosticism and atheism.

In lakayata and nastika the individual forgets about his self-realization or karma. He becomes indifferent to religious duty operating on the "realistic" principle that it is wiser and easier to eat, drink and enjoy life while it lasts. Other Hindus straightforwardly deny the principles of karma and samsara (transmigration of souls) and are prone to atheistic and secular positions.⁶⁶

The secular world-view which is concerned with material welfare, and with social achievements and psychological understanding in this world is in a sympathetic spirit with the religious world-view of these various Hindu sects.

The Hindu secularist therefore can throw his weight behind various ideologies in modern India. These philosophies may include secular humanism, democracy, socialism

⁶⁵ Sankaranarayanan, P.; "The Ramakrishna Movement." Page 46.

⁶⁶ See Devanandan, P.D.; Living Hinduism. Pages 9-17.

and/or nationalism.⁶⁷

The Hindu secularist might have no organized philosophy of life, might be seen continuing Hindu religious practices and defencing Hinduism when it is attacked but his trademark is his concern for this, and not any future world.⁶⁸ When we examine the bases of secular humanism it appears very much like a substitute religion. Secular humanism believes that man's destiny will be determined by his nature and an understanding of that nature. Man is able to forge his destiny. This destiny can be achieved with the help of the natural and social sciences.⁶⁹

There is no doubt that the underlying ideologies and basic assumptions which are part of the Western systems of science and democracy, given over to India have transformed Indian religious life. As we have seen science with its material, this-world, individualistic objectivistic values color much religious thinking and practice. Similarly democracy's stress on the dignity of the individual and the importance of social legislation have colored all segments of Hindu religion from secular humanist nastika to the educational and relief work being carried out by Neo-Vedantic groups like the Ramakrishna Mission. Some of the further effects of political freedom we will discuss in the next chapter.

⁶⁷ Devanandan, P.D.; "The Religious and Spiritual Climate of India Today." Ecumenical Review, Vol. VIII, No. 3. April 1956. Page 310.

⁶⁸ Ibid. Page 309.

⁶⁹ Ibid. Page 310.

Influence of Christianity

Besides these two major sources of change, science or technology and democracy, the Christian Church has been responsible for many changes in Indian religion. We saw such changes in the development of the theistic movement in Hinduism. Such concepts as love, the grace of God, forgiveness, the humanness and personalness of God are richly colored by a Christian influence. Hindu leaders such as Gandhi, Swami Vivekananda and his disciples patterned their lives after Christ. Much of the social concern of Resurgent Hinduism rises from the witness of the Christian Missions in India.

Today, the Christian Church is deeply criticized by Hindu leaders. The Church of Christ is criticized for its unfair methods of conversion and proselytizing. Hindus accuse the Christian Church of tempting Indians with material standards higher than those to which they were accustomed. They complain that most conversions came from lower-Caste Hindus who were overcome by propaganda techniques and promises of better status. Many Hindus feel that Christians are primarily concerned with increasing numbers.⁷⁰

Neo-Hinduism is now concerned about the anti-Indian or anti-National atmosphere about Christian evangelism.⁷¹ As Hinduism is coterminous with Indian society and culture it is thought that Christianity is not being willing to become an

⁷⁰ Devanandan, P.D.; "The Religious and Spiritual Climate of India Today." Page 316.

⁷¹ Ibid. Page 314.

element in that society is a destructive force within it. Such thought is justified in that it is true that the Christian mission was initiated and is still largely controlled by foreign influence. Because some staff changes have been undergone does not determine the real nature of control. It is logical to suppose as do many Hindus that any national or international policy supported by Christians will be influenced by its foreign sympathy and control.

As P. D. Devanandan points out a transfer of control must be carried out by the Christian Church "not just in intention but in actual fact."⁷²

Tied to this view of the alienability of the Christian Church is the thought that it is intolerant. This is in part because the nature of Christianity will not allow it to submit to Hinduism's terms of tolerance but the criticism may be partly justified if the Christian Churches remain aloof and critical without sharing in Indian life on an intimate self-giving basis. Such an approach on the part of the Christian Church would demand a participation in political struggles plus mutual appreciation and respect in concerned efforts to understand and influence constructively the Hindu religion while being influenced in return by Hinduism. Both Hinduism and Buddhism, and possibly Islam as well, claim now to have the answer to the world's problems which they say Christianity has attempted to solve and failed.⁷³

⁷² Devanandan, P.D.; "The Religious and Spiritual Climate of India Today." Page 315.

⁷³ Devanandan, P.D.; Living Hinduism. Page 5.

The effect of Christian mission in India has been to force Hinduism into the same practice if only to win back converted Hindus. It is common today for Gurus to leave Ashrams in missionary activity, truly a Christian influence. The result of Christianity's continued missionary activity and refusal to act as a sect of Hinduism has resulted in the formation of two Hindu organizations; the National Society for Service among Aboriginal Tribes (Bharatiya Adajati Sevak Sangh) and the Society to Safeguard the Faith (Dharma Raksha Sangh).⁷⁴ These two organizations are similar to two much older groups the All-India Hindu Mahasabha and the R.S.S. (Rashtriya Swayamsevak Sangh - National Service Organization).⁷⁵

The Mahasabha and the R.S.S. stand for an all-Hindu India and culture. The R.S.S. has been outlawed by the Indian Congress since the assassination of Mahatma Gandhi and the Mahasabha is not an official political party. Nevertheless these organizations reflect and direct the opinions of millions who are determined to see that all social practices and Government legislation conform to a Hindu view of society.

Groups such as the R.S.S. press for an interpretation of religious liberty according to their conception of tolerance in which all non-Indian religions would exist as sects within Hinduism. It is such a view which many Hindu parties are pressing the Government to make as the Congress attempts to interpret the constitutional meaning of religious freedom. Meanwhile the Christian Church is pressing to uphold what it

⁷⁴ Devanandan, P.D.; Resurgent Hinduism. Page 24.

⁷⁵ Ibid. Page 23.

believes is a wider liberty, the freedom to evangelize, convert and exist independently of other religious organizations. The Christian Church in taking such a stand, ideally seeks to protect all religious minorities. Consequently the Christian Church finds itself criticizing the Government of India, the repercussions of which remain to be seen.

To conclude we might say that although vast changes are occurring in the religious life in India many of these changes are contained in ancient molds.

The problems of communalism or of religious groups living isolated from the rest of society still continues with a new form and a new rationale. The exclusiveness and status which gained meaning from 'caste' seems now to gain the same from 'culture'.⁷⁶ It will be necessary to examine at some closer detail the problem of caste in transition because it is so closely connected with the religious life of India.

In our remarks concerning neo-Hinduism we have probably given the reader the impression that the changes brought about within Hinduism have all been caused by external influences from secular values and from the pressure of Christian missions. To explain the changes occurring in Hinduism today completely in terms of such outside stimuli would be totally unfair. We Christians would be greatly disturbed to feel that the creative changes going on in the Christian Church with new emphases on mission, unity and involvement in the problems of men have been totally due to

⁷⁶ Devanandan, P.D.; "The Religious and Spiritual Climate of India Today." Page 308.

the external influences of secular humanism, scientific methods and the impracticability of a splintered Church on mission fields. If we examine the studied efforts of Hindu scholars as they exposit their holy scriptures and re-evaluate the fundamentals of their faith, as they formulate a profound Hindu apologetic and reform the religious life and social life of Indian people, we must be aware of a movement of the Holy Spirit, a living force within Hinduism as well as Christianity. Truly then this neo-Hinduism may be called amongst other descriptions a religious revival or reform. Truly it is a God-filled religious resurgence.

3. CASTE

"Caste" is.....

an endogamous group (family (s)) or a collection of endogamous groups (group of families) bearing a common name, claiming a common descent from a mythical ancestor, human or divine, professing to follow the same hereditary calling (arising from birth alone) imposing upon its members certain restrictions in the matter of social intercourse either (1) traditional occupation (2) common origin (3) both plus being regarded by those who are competent to give an opinion as forming a single homogeneous community.⁷⁷

Features of the Caste System.

The discussion of the changing family pattern in India described many of the essential elements of the Caste system. As we saw it had an economic and religious foundation. Some

⁷⁷ A combination of two definitions stated in Barnabas, A.P.; "Caste in Transition." Religion and Society. Vol. V, No. 3. Sept. 1958. Page 9.

⁷⁸ From a similar sub-heading of Barnabas. See above.

common features which have not been mentioned previously include restrictions concerning the eating of certain foods and with whom it shall be eaten. There are also area restrictions, the lower castes usually being confined to an area several miles from the center of towns and villages where higher castes live. Certain restrictions have been established concerning cooking vessels and the clothes and jewellery worn to distinguish various castes.⁷⁹

The overall effect of caste is to establish a hierarchy of social precedence which gives purpose, meaning, responsibility and status to all. Without caste the local villages would lose the cohesiveness which exists because there is a total lack of contrary individual ambitions.⁸⁰

Each caste contains its own authority personified as panchayats.⁸¹ A well-developed sense of social security is derived from the endogamous loyalties in the caste. Although one's caste or sub-caste may simply be barber or entertainer each individual does have his place in the social structure, is necessary at times to his fellows, and hence receives his proper recognition. As we have seen already, the caste system takes care of economic needs. If we conclude as do some of our sources that four of the basic needs of humans are the need for security, for recognition, response (which is seen in mutual acceptance of caste members) and new experiences, then at least the first three of these needs are fulfilled in the Caste system.⁸²

⁷⁹ Ibid. Page 10.

⁸⁰ Barnabas, A.P.; op.cit. Pages 16-17.

⁸¹ Ibid. Pages 11-12

⁸² Ibid. Page 17.

It is in this last area where adverse effects of caste are seen. There are no new experiences for members of many castes. Their life is deeply colored by a fatalistic view of life. They are suspicious of and isolated from millions of fellow Indians. In a society which is struggling to realize a democratic community caste stands as an ancient source of power and a modern hurdle and stumbling block. The efforts of the Indian Congress which although it may weigh the advantages of caste, are to undermine the caste system. How do the various castes stand up under rapid social change? What inner transformations are taking place?

Caste and Political Change

The constitution of India in its socialist pattern for society upholds freedom and social equality for all its citizens.

As a result of the adult franchise members of all castes are given an opportunity to elect representatives to the Indian Parliament. Unfortunately the vast majority of voting is carried out along caste lines. The elected representative faces tremendous pressures to act in accordance to the wishes of his particular caste. Hence nepotism results from the conflict of loyalties; nation versus caste or family. Political parties become manifestations of caste.⁸³

The Government fights the caste system through anti-caste propaganda and legislation opposed to untouchability. By offering stipends and scholarships to members of all castes it is hoped that the caste loyalties will be broken down in

⁸³ Barnabas, A.P.; op.cit. Page 13.

the field of higher education. The results of such government action are not entirely encouraging. Legislation opposing untouchability goes unheeded. In one village 50% of the population was unaware that untouchables were permitted to enter the local temple, while 75% of the Harijans (untouchables) were unaware of the possibility.⁸⁴ A movement is known to exist in one area to build a new temple on private property to replace that defiled by untouchables.⁸⁵

Caste and Urban Development

It is undoubtedly true that modern means of transportation, industrialization and urbanization has amounted to a crumbling of the rigid caste culture. When people are thrown together as they are in cities they find themselves eating together, attending the same theatres and clubs; sleeping in the same hotels, working for the same employer and travelling on the same buses, trains and planes. The many new occupations which are available in the urban city break down the traditional foundation of differences in occupation among castes. More and more of the money-owning lower caste members are able to engage in industrial projects.⁸⁶ In the large urban schools and universities castes are thrown together and it is common for students from various castes to dine in hotels even if not in each other's homes.⁸⁷

⁸⁴ Barnabas, A.P.; op.cit. Page 14.

⁸⁵ Ibid. Page 14.

⁸⁶ Healey, John; "Caste and Economic Development in India." Religion and Society. Vol. V No. 3 Sept. 1958. Pages 29-30.

⁸⁷ Barnabas, A.P.; op.cit. Page 16.

But the strength of the caste system does not so easily wane even under such innovations. Many hostels, clubs and housing societies of an exclusive caste nature are organized.⁸⁸ When certain castes establish industrial firms they organize control of a particular industry or trade to the exclusion of other castes.⁸⁹ Trade unions are following caste lines in many instances.⁹⁰

Although the changes in India have tended to remove many boundaries the boundaries of intimate intermixture on a person to person basis still divides caste from caste.

Caste and Rural Development

The patient-client relationship of the Jajmani system still prevails in the rural situation in spite of new techniques and government legislation. Trade secrets can still be maintained in a rural area so that the uniqueness of various occupations remains.⁹¹ Perhaps as various tradesmen learn more about the modern techniques in their particular work it becomes even more difficult to break down the traditional occupational foundation for the caste system. Such a determination to contain trade secrets does not however preclude a concern on the part of the tradesmen to learn and advance in their particular occupation.⁹²

Certainly the numbers of new jobs offered with increased industrialization will tend to quell caste rivalry because

⁸⁸ Barnabas, A.P.; op.cit. Page 15.

⁸⁹ Healey, John; op.cit. Page 29.

⁹⁰ Barnabas, A.P.; op.cit. Page 15.

⁹¹ Healey, John; op.cit. Page 31

⁹² Ibid. Page 31.

of occupational security. Money spent for further industrialization therefore is probably better spent by the government than that spent on anti-caste propaganda.⁹³

Increased mechanization removes the necessity for a stigma attached to certain forms of agricultural work which are felt to be 'dirty'.⁹⁴

John Healey in discussing caste and economic development in India feels that castes are in reality clusters of sub-castes. Most of these sub-castes of various occupations share techniques and information with each other thus assisting the economic development of India but at the same time solidifying the caste structure.

Meanwhile castes begin to publish their own newspapers and journals and hold their own conferences.⁹⁵ Even automobile drivers form a sub-caste.⁹⁶ What can we say of the future of India's caste structure? Certainly from the standpoint of political and economic development the caste system seems to be shifting and changing with the tide of events. If as John Healey states, the caste is a moral and religious problem, then all the political and economic influences in the world will not answer the problem. Healey feels that the injustice and oppression of Indian village life is similar to the situation in Israel which the prophet Amos described and possibly the only answer to the situation is the same answer given by Amos.⁹⁷

⁹³ Healey, John; op.cit. Page 33.

⁹⁴ Ibid. Page 33.

⁹⁵ Ibid. Page 28.

⁹⁶ Ibid. Page 28.

⁹⁷ Ibid. Page 33.

4. THE RESPONSE OF THE CHURCHES

How have the Christian churches in India responded to the problems involved in rapid social change? What are the churches' victories and failures in this regard? What new forms are necessary for a more effective Christian witness among a people undergoing shattering personal conflicts? Our purpose in this section and others will be to point to what are the more effective responses of the Church and also to point out certain consistent failures of the churches. Where we point to a falling short on the part of the churches either in India or in the West we do so not just for the sheer sadistic adventure of condemning but rather we would hope that where mistakes are seen we might repent of them, avoid the same mistakes again and look to a new task under the leadership of the Holy Spirit. The writings which follow in this section and will be continued in our final section where we deal specifically with the Western Churches are meant to impress upon the reader the voices of some of the more prophetic Christian thinkers of our day. We would ask the reader to examine the writings of men like Lesslie Newbigin, Roland Allen and Hendrik Kraemer. By so doing he may judge for himself whether or not these men speak a prophetic word to our time. It is the author's firm conviction that they do and this writing stems from that conviction.

The former Bishop of Madurai and Ramnad, Lesslie Newbigin, points to an accentuated weakness which stems from the mission institutions i.e. education, healing and service.

I refer to the very deep-seated and persistent failure of the churches to recognize that the primary witness to the sovereignty of Christ must be given, and can only be given, in the ordinary secular work of lay men and women in business, in politics, in professional work, as farmer, factory worker and so on.⁹⁸

Newbigin goes on to say

Christian witness is primarily not something which happens under the official auspices of the Church and in the presence of its ordained ministers or officers. It is given in the acts and words of countless Christian men and women from Monday to Saturday, in field and factory, in office and classroom.⁹⁹

It is Newbigin's conviction that the Indian churches and laymen have grown up under the shadow of missionary agencies and missionaries. The situation Lesslie Newbigin is describing is the historical situation in almost all major areas of Christian mission, let alone India. India's history is such that evangelism is associated with the professional church worker.¹⁰⁰ Mission remains the function of the professional missionary from abroad and through the association of mission with the missionary and the agency, mission is divorced from its integral association with the churches. Instead of the Indian Church being a spontaneously growing fellowship of believers involved in mission it tended to become a select group, often isolated, the recipients

⁹⁸ Newbigin, Lesslie. "The Work of the Holy Spirit in the Life of the Asian Churches." East Asia Christian Conference Lecture contained in A Decisive Hour for the Christian Mission. London; S.C.M. Press. 1960. Page 28.

⁹⁹ Ibid. Page 28.

¹⁰⁰ Devanandan, P.D.; Our Task Today: Revision of Evangelistic Concern. C.I.S.R.S., Bangalore; 1959. Page 1.

of foreign missionary activity, knowledge and organization. When the Indian churches began to ordain their own ministers they were following a Western tradition which for them, Newbigin says was "ludicrous." Only those men taught and sanctioned by the foreign standards of education and church order were acceptable as clergy.

Lesslie Newbigin bases a great deal of his thought in regard to missionary methods and an analysis of the failures of the church to follow St. Paul's example, on the thought and writings of Roland Allen.

Allen, a missionary and voluntary clergyman whose lessons Newbigin feels we are too slow to learn, discusses the question of Western traditions on the mission field. One of the results has been a refusal to ordain men of secular employment. Newbigin propounds such a scheme for much greater use in India. Allen speaks very strongly in this regard.

My contention.....is that the tradition which we hold, forbidding the ordination of men engaged in earning their own livelihood by what we call secular occupations, makes void the word of Christ and is opposed to His mind when He instituted the sacraments for His people. It is also opposed to the conception of the Church which the apostles received from Him, and to the practice by which St. Paul, of whose work God has given us the fullest account, established the churches. The stipendiary system grew up in settled churches and is only suitable for some settled churches at some periods: for expansion, for the establishment of new churches, it is the greatest possible hindrance. It binds the church in chains and has compelled us to adopt practices which contradict the very idea of the Church.¹⁰¹

¹⁰¹ Paton, David E. ed. The Ministry of the Spirit: Selected Writings of Roland Allen. London: World Dominion Press, 1960. Page 137.

We will have cause to examine Allen's theories in closer detail in our closing discussion concerning the Western Churches.

Summing up, P. D. Devanandan states simply that the background for the history of the Church in India "has resulted in making the Indian Church insensible to its missionary obligation."¹⁰²

Two other emphases which have brought about this result have been the overwhelming emphasis on vocal and written evangelism so that the word becomes synonymous with "preaching and distribution of tracts."¹⁰³ The stress which has been placed on winning converts from non-Christians has led to an emphasis on the number of converts so that this becomes the measure of evangelistic success.¹⁰⁴

Evangelism and Hindu Culture.

How does the modern Hindu view Christianity? Many astute criticisms of Christian evangelism have been forthcoming from modern Hinduism. Although the modern Hindu may accept and act upon the example of Jesus Christ and support the doctrine of His incarnation he does not see any need for a change of religion, for Hinduism, he claims, can easily accommodate itself to include Christian beliefs. Therefore Hinduism as we have stated before cannot understand the Christian's claim of absoluteness for his religion. The Hindu Prof. Sankaranarayanan

¹⁰² Devanandan, P.D.; Our Task Today. Page 2.

¹⁰³ Ibid. Page 1.

¹⁰⁴ Ibid. Page 1.

is disturbed over the Christian tendency to throw respectful discussion and understanding to the wind as Christianity "derides and ridicules the Hindu religion, its tenets and practices."¹⁰⁵ He says further:

Commercial ethics prohibit the decrial of similar products of a rival firm, while they do not forbid trumpeting one's own products. The Hindu cannot understand why a different code should be observed in the realm of religion.¹⁰⁶

Generally Hindus make a distinction between the message of Christ and the message of the Church. Although part of the cause for making the distinction is the lack of understanding and sympathy for the Christian concept of Koinonia or community an equal part of the cause may be that the Church does not exhibit love and disinterested participation in the affairs of all men. Hindus congratulate the Christian churches for their fine humanitarian achievements in India especially in the area of education and medicine and would have them concern themselves only in such areas minus a motivation to convert people by such actions. Sankaranarayanan asks us that if we are all pilgrims towards the same hilltop where the God of all religions is to be found;

Why then should we engage ourselves in mutual dispute and waste our energies over the way that we should tread to reach the hilltop: this is the question which every Hindu earnestly puts to his Christian brother.¹⁰⁷

¹⁰⁵ Sankaranarayanan, P.; "Hinduism and Its Attitude to Christianity." Religion and Society. Vol. VI. No. 1, Feb. 1959. Page 18.

¹⁰⁶ Ibid. Page 18.

¹⁰⁷ Ibid. Page 19.

It is a question worthy of profound respect and consideration and it behooves Christians while formulating an evangelistic approach to the Hindu to keep such penetrating and disturbing questions in mind.

In India religion and philosophy are largely indistinguishable. As we have seen already, countless Christian conceptions and ideas have become an integral part of Indian society. Rev. William Stewart writing in a recent copy of the C.I.S.R.S. bulletin Religion and Society points out that only too often do we point with pride and satisfaction to this process speeding towards the realization of the gospel and proclamation that Jesus is Lord. Stewart believes that on the contrary this process of assimilation acts as a "prophylactic" or preventive in the reception by men of the gospel. The Christian message of the life, death and resurrection of Jesus Christ is good news to suffering sinful men, though it is equally a perturbing, pesky tale; a stumbling block to the proud and self-centered. Stewart claims that the Church in India has built up a few well-placed stumbling blocks of her own which are not part of God's initial plan of redemption. Before one can accept the strange good news which the community of believers witness to and proclaim he must swallow the bitter fruits of Church activity in the history of India. Such "indigestibles" include the ever-increasing lack of respect and outright contempt for Hindu ideas and practices, combined with a Christian arrogance for ecclesiastical thinking and activities plus a continued foreign influence and control.¹⁰⁸

¹⁰⁸ See Stewart, William; "Criteria For a Christian Interpretation." Religion and Society. Vol. VI, No. 1, Feb. 1959. Pages 61-62.

Rev. C. Murray Rogers outlines other of our discrepancies in our mission to the Hindus in that we try to define Christianity in terms of it being the greatest wisdom; we continually broadcast a moral superiority which he says Hindus see us doing yet seldom see the Christian who rejoices in the freedom of forgiveness; and finally our lives are unrelated to the world of men: there being an exclusiveness about us if not strictly economic, and religious, is at least cultural and psychological.¹⁰⁹

The Nature of the Dialogue.

What then are the obligations of the Indian Church in the area of mission among Hindus? Many new factors must be taken into consideration as we examine the evangelical obligations of the Indian Church. Any evangelical approach today must emphasize and be realized in an ecumenical framework as the Churches today struggle for a new unity. Today there exists a new and challenging emphasis of missions based on a Biblical understanding. In all approaches we are cognizant of the tumultuous changes in social life which continue daily. We have mentioned the questions put to us by resurgent traditional religions.¹¹⁰ Our Christian message therefore is based on an historical occurrence with a faith which declares Jesus as Lord of all life. Our power, guide, and goal in evangelism is Jesus Christ. Devanandan says evangelism is "what God is doing through us."¹¹¹

God is at work in both Christian and non-Christian alike.

¹⁰⁹ Rogers, C. Murray; "The Content of a Christian-Hindu Dialogue." Religion and Society, Vol. VI, No. 1. Feb. 1959. Page 70.

¹¹⁰ Devanandan, P.D.; Our Task Today. Pages 2-3.

¹¹¹ Ibid. Page 3.

Both are in need of conversion. The entire activity of dialogue (and "dialogue" it must be) with the Hindu is conducted under the Lordship of Christ, by the grace of God and with the presence and guidance of His Spirit.

Rogers submits that there is no "theological happy-landing ground"¹¹² for the Christian. He stands by the grace of God, not on a solid, visible island in the midst of a sea of confusion calling others to his island. Rather he walks out on the waters of the turbulent eternity of this life, this ocean of uncertainty and tribulation. As long as he walks looking and moving towards others and joining them in their particular state he witnesses to the grace which is his; he walks by faith alone moving ever farther out upon the sea of life and is upheld only by the Grace of God.

Such a faith is "religionless." It can be said to be secular. The whole of life is the content for sharing and discussion between the Hindu and the Christian. Because Jesus is the Lord of all things in heaven and on earth there need be no distinction between the religious and the non-religious in dialogue with others. Our proclamation of the gospel therefore does not depend on the use of specific phrases or words nor for that matter in certain cases does it even depend on words of any kind.¹¹³ The "venturing out" of which C. Murray Rogers speaks and to which our analogy (above) points is one which involves more than distant or aloof study. Rogers says we

¹¹² Rogers, C. Murray; op.cit. Page 68.

¹¹³ See Rogers fine discussion. Religion and Society. Vol. VI, No. 1, Feb. 1959. Pages 68-71.

should "feel the appeal" of Hinduism in our approach to it which he states will "involve us in contemplation of its inner spirit and riches."¹¹⁴ Such contemplation is in reality an openness not just of mind but of heart.¹¹⁵ Such a participation in the life of the Hindu enables us to find Christ within the Hindu. It is therefore at this profound level that both Christian and Hindu are addressed by Christ.

We must be living such lives, interpreted by Christ, as may compel others to take their disenchantment beyond the frontiers of any one system into the basic sickness of man, and deepen their discontent into genuine yearning."¹¹⁶

The failure of Indian Christians to relate themselves in such a fashion to this challenge of Christ is the failure to rely upon the Holy Spirit. By separating themselves from members of other faiths they have separated themselves from Christ.¹¹⁷ How much different is the situation in the Western Churches?

A commission on "The Basis and Content of a Christian-Hindu Dialogue"; as part of a seminar held in Nagpur in October 1958 described the content of both informal and formal conversations. The informal conversation is a spontaneous, unplanned meeting. The content is unlimited. There is a creative dependence on the Holy Spirit. Only terms which are intelligible to both parties should be used. Specifically religious chats often are best avoided in view of the fact that cheap talk about

¹¹⁴ Ibid. Page 71

¹¹⁵ Ibid. Page 71

¹¹⁶ Ibid. Page 71. (from Kenneth Cragg's Call of the Minaret)

¹¹⁷ Report of Commission - II "The Basis and Content of a Christian-Hindu Dialogue." Religion and Society. Vol. VI, No. 1, Feb. 1959. Page 79.

religion can often come and go too easily.¹¹⁸ The commission also discussed the formal conversational approach in which Hindu-Christian dialogue would take place under guidance and careful study. Certain objectives would be in mind while Christian and Hindu participants objectively and sympathetically studied the nature of commitment or bases of social co-operation.¹¹⁹

Suggestions of an Indian Commission.

The Commission concludes its statements by putting forth seven suggestions "to further the Christian study of nascent Hinduism and to further Christian-Hindu conversations."¹²⁰

1. That a serious study of nascent Hinduism be undertaken, and suitable literature be made available to the regional areas in order to create a better understanding of these movements to those concerned in the matter.
2. That the Churches encourage all Christians to take advantage of whatever contacts are possible (e.g. inter-religious cultural programmes) in order to help the meeting of different religious groups.
3. That Christian scholars take advantage of the opportunities offered by the Indian Philosophical Congress.
4. That the possibility of holding seminars on religious and philosophical questions in university centres be explored.
5. That the ashrams avail themselves of the facilities and contacts already made to promote serious and sustained Christian-Hindu conversation.
6. That Seminars be held and literature produced to instruct the clergy and laity on contemporary Hinduism.

¹¹⁸ Ibid. Discussion on Page 80.

¹¹⁹ Ibid. Page 80.

¹²⁰ Ibid. Pages 80-81.

7. That the contacts already made through Bible Correspondence Courses be taken advantage of to distribute suitable literature on the Christian faith and Hinduism.

The West and the Root-Problem.

Certainly such suggestions are highly commendable and point to concern on the part of the commission and therefore one group within the Church in India to come to grips with its missionary obligation. From a distance of half-way around the world and with little appreciation of the problems, North Americans are in no position to cast stones at any tentative Church program in India. Nevertheless we may feel constrained to say of the Church of India as we must of ourselves, that the heart of the problem is rooted in the heart of the Churches' members. No number of seminars and studies will solve a problem related to the nature and mission of the Church. Where there are Church structures such as the refusal to ordain "men engaged in earning their own livelihood in secular occupations" as exists in our society or church attitudes which compare to the Judaistic thought that we are God's chosen few because of His gifts to us with no sense that God's gifts are only realized when they are shared; where such structures and attitudes exist, an infinite number of projected plans and policies will not destroy the core of the disease. What we have been doing in our discussion of the dialogue in Christian mission is to outline a truth of Jesus Christ. It is a fundamental truth which demands obedience. Words which Roland Allen applies to his particular concern are relevant here too. "I call upon the Church not to adopt a

plausible policy, but to repent of a sin; for to make void the word of Christ is sin."¹²¹

That India lacks today a sense of mission among many of its lay members in the manner we have described is due in large part to the upside down emphases given to Church order and ecclesiastical control on the part of our own Western Churches. That India has adopted a new sense of mission in many regards and is pioneering in the use of voluntary clergy is not due specifically to any movement among the Churches of the West. In fact it would seem that the Western Churches are largely unaware of their tendency to obscure the work of the Holy Spirit and the true mission of the Church in this regard. By emphasizing various congregational meetings, splintered organizations as to age, and professional workers, to the exclusion of the Church's true function: to enable each individual to appreciate his Christian vocation in the world, to encourage families to remain cohesive Christian cells and to ordain the experienced spiritual and moral leader of whatever vocation for leadership of his little local congregation, the Churches of the West continue to fail in their missionary enterprise. Can it be said therefore that the Western Churches are as yet unrepentant? We continue to operate on our own self-sufficiency of mission by finance, organization and personnel, qualified primarily by educational standards. But the shaking of the foundations can be seen today. Christ's Spirit will not be denied!

¹²¹ Allen, Roland. op.cit. Page 138.

All this is to say that if the Western Churches themselves have not realized at home a new and vital church structure and attitude which is developing in India, then we cannot take any of the credit for it there. But on the other hand many of the faulty policies and fundamental unquestioned tenets of our tradition which have resulted in a failure to depend upon the Holy Spirit's activity in India can and unfortunately must be laid on our doorstep. God grant that we in the West may recognize the fallacies of our tradition and repent of foolish ways!

The Church and True Community.

In times of revolutionary social change the Church of Christ is called to participate with men of various faiths, called to co-operate in bringing about a just and free social atmosphere in which future generations might grow. The Church has at the same time a wider concern which goes beyond even the revolutionary changes of today. Such change the Church may prophetically see as but the birth pangs of the Greater Kingdom which is to come. Nevertheless the situation of today demands co-operation and service and one of today's demands is a lead in the understanding of true community.

What has been the history of the Christian community in India? How successfully has the Church handled the problems of communalism and casteism, within its communities which totalled together amount to two per-cent of India's population. What alternative does the Christian Church offer for a caste system in society? These are questions which point up vividly the victories and the failures of the Christian Church and

mission in India.

Christians in India today are striving desperately to hold out a concept of community life which could come only from its religious heritage, the concept of koinonia, a fellowship given by God. The individualistic mysticism of Hinduism has, (at least until the most recent times) lacked any comparative concept. The Christian fellowship (koinonia) is however only a corrective to existing communities as it is a gift to those who serve and witness in the faith. Koinonia cannot, therefore, be promulgated as an objective alternative to other forms of community.¹²²

In actual practice the record of the Christian Church has not been too successful in developing a community life much different from the caste community of the rest of India.

In the Andhra Christian Community for example, all the traces of caste remain. Here 2.5 million Roman Catholic and Protestant Indians live together. The community includes members from all castes but mainly from the Mala community whose chief occupation is weaving and from Madiga, primarily leather-tanners. Both these untouchable castes are outmoded trades. Within the Christian community different castes refuse to dine together, they live at lengthy distances from each other, intermarriage is extremely rare and separate places of worship even within the same denomination and village are

¹²² See Madura Consultation Findings - II "The Christian Fellowship (Koinonia) and Caste Within the Church." Religion and Society, Vol. V, No. 3, Sept. 1958. Page 77.

quite common.¹²³

Other manifestations of caste within the Church can be seen as it colours Church elections, the selection and transfer of pastors, the use of Church buildings (and separate buildings), appointments and admissions, caste associations in groups and programs and mutual aid, separate marriage and family life and the use of caste in names and titles.¹²⁴

To some extent the continued life of caste distinctions within the Christian community in India is understandable. The missionary Churches definitely defined casteism as evil, but they could not directly attack the system for various reasons. Firstly, they lacked the knowledge of Indian history which would enable them to properly appreciate and deal with the problem. Secondly, there was a concern to spread the gospel with as little offence as possible. Thirdly, they bore a responsibility to the government not to cause needless tension and confusion.¹²⁵

The Church Tackles Caste and Untouchability.

The Indian Government has taken concrete steps to relieve the plight of the Harijans through such legislation as supporting temple entry, advocating a celebration of Harijan Day each month, supporting inter-communal dinners, stating that recognition of untouchability is an offence punishable by law, offering free legal aid to Harijans and offering house sites on a loan subsidy basis to those willing to live among untouchables.¹²⁶

¹²³ Benny, G.L.; "The Social Problems of the Andhra Christian Community." Religion and Society. Vol. V., No. 3, Sept. 1958
Page 46.

¹²⁴ Madura Consultation Findings - II. Pages 78-79.

¹²⁵ Benny, G.L.; Ibid. Page 46.

¹²⁶ Ibid. Pages 46-47.

These factors all effect the Andhra Community. G. L. Benny in speaking of the Church's program in this area says -

The Churches in India, though not indifferent to the problem of caste, do not seem to be making a conscious effort to tackle it. At present the problem of poverty is given more urgent attention but the problem of poverty is too vast."¹²⁷

In offering any alternative to the structure of caste the Church must keep in mind the basic economic and social securities which the caste system ensures. Richard W. Taylor, Director of the Christian Retreat and Study Centre in Rajpur claims that the logical alternative to caste structure is a class structure which could be of various types. There is of course the European type of class structure or the more democratic hierarchal structure in which Government officials might compose an upper class. Such a structure is fairly feasible for India. Taylor feels that an informal community consisting of voluntary associations similar to Rotary and Lions or language groups along with the formal religious, economic and political groups would allow individuals to gain status from both formal and informal groups. The various groups might be in continuous conflict but Taylor contends that they would be forced to recognize each other's equality as existing groups. The voluntary associations are already providing a nucleus for the re-integration of community life in urban areas.¹²⁸

¹²⁷ Ibid. Page 47.

¹²⁸ Taylor, Richard, W.; "Toward the Development of an Alternative Social Structure." Religion and Society. Vol. V. No. 3, Sept. 1958. Pages 56-61.

Benny proposes that the Christian communities might tackle the problems of caste and untouchability by creating an elite in each village "where the ideal of equality and oneness of Christ can be spread," worshipping in the same place even if just on special occasions at first, co-operation of youth in work in the local village or parish, participating in a wider community life and celebrations on special days such as Independence Day, January 25th, or Nehru's birthday. Benny believes that the Church can only be of help as she learns to identify herself with the wider community.¹²⁹

Many of the healthy changes which are needed in Community life in India must come from the Christian Church. The work of such groups as the S.C.M., Y.M.C.A., and Y.W.C.A. in study of these problems will continue to be helpful. The fact that the Christian layman may worship in a congregation with various peoples, vote in the political community, operate as a member of a trade union and/or member of a Chamber of Commerce¹³⁰ gives him ample opportunity on occasions to cut caste boundaries and witness to the oneness of Christ.

Summary.

Pandit Nehru himself has expressed gratitude for the work of the Christian Church in the areas of education and medicine. With increasing government participation in these various social concerns the Church must learn to give up many of its institutions. The Church will have performed its duty and

¹²⁹ Benny, G.L. op.cit. Page 47.

¹³⁰ Bangalore Consultation Findings. "The Church and Service in the New India." Religion and Society. Vol. V., No. 3, Sept. 1958. Page 63.

served faithfully its master when these institutions are safely handed on to the Indian Government. This does not mean that the Church cannot continue to experiment in such areas but in the main her educational and medical centres are not to be clung to jealously. The Church as Richard Taylor points out is free to enter other areas of human concern at such a stage.

India looks to the Christian Church for further light on the nature of the democratic socialistic state. It looks for guidance in dealing with the question of religious minorities, birth control, community development and in general enthusiasm and realism in facing all the revolutionary social changes of Indian society.

CHAPTER III

CHRISTIAN PARTICIPATION IN NATION-BUILDING

In association with the National Christian Council of India the Christian Institute for the Study of Religion and Society was formed through the amalgamation of the Christian Institute for the Study of Society, the Committee for Literature on Social Concerns, the Research and Training Centre for Hinduism and the Bombay Follow-Up Study Programme. The information contained in the following sections is based on the recent publication Christian Participation in Nation-Building which is a report summarizing a series of consultations since 1956 all included in the Bombay Follow-Up Study Programme of such issues. M. M. Thomas made the first draft of the report which has been reviewed by editorial comments and the concluding consultation in 1959-60. Thomas is the Executive Secretary of the Bombay Follow-Up Study Programme and Associate Director of the C.I.S.R.S. Dr. P. D. Devanandan is the Director of the C.I.S.R.S. The conclusions reiterated here represent in large the general group opinions of 350 participants in the consultations. These participants include Christians and non-Christians, laymen and clergy, editors, lecturers, sociologists, economists, and Church leaders of various denominations and areas. Our remarks rest on the authority of this major source of Christian thinking in India.

Dynamic Democracy

Leading Indian statesmen are quick to point out that the democratic system of government in India is a legacy of Britain. It was the British who educated Indian citizens to the broad ways of democratic life which have led now to a universal adult franchise in India along with a party system of government, a parliamentary institution, a free press and constitutional rights for individuals and minority groups throughout the nation.¹ Closer examination will however point to a fundamental difference in the new Indian democracy, for where the British brand was concerned with the preservation of freedom and social order, the dynamic brand exemplified in India must concern itself also with rapid social change. Indian democracy is responsible for development along a road of social and economic transformations in an underdeveloped country. This crucial need for rapid development poses many questions concerning the nature of government in the country of such need. How best can democracy function to bring about the desired results? To what extent should Communistic techniques be used? Should less stress be laid on the property rights of individual owners under such economic conditions as exist in India? In what ways should the Government be limited in its exercise of power in its program for social and economic development? What part does voluntary action play in this dynamic democracy?²

¹ Devanandan, P.D.; and Thomas, M.M.; (Eds) Christian Participation in Nation Building. N.C.C. of India and C.I.S.R.S. Bangalore: 1960. Page 1.

² Ibid. Pages 5-8.

These and many other vital questions must be faced, defined and answered if the Government of India is to remain truly a democratic and truly a Welfare State.

Probably the most crucial question for the State-qua-State in India therefore is the question of its power or authority and how it is to be employed. There have been definite steps taken to administer Government prerogatives by authorizing individuals in local communities as Government officials. A parallel stress on local self-government has met with great difficulties. The people of India, 82% of whom are illiterate,³ are steeped in a caste and religious tradition foreign to the basic precepts of democracy. There is the constant danger that all powers given to local communities can be used to individual, caste and communal ends. Much responsibility continues, therefore, to rest on the Central Government if democratic principles are to be achieved. Many feel that the Indian Government has not abused this power and might employ more of it by promoting projects similar to the People's Republic of China where youth are called to do manual labor for the development of the nation.⁴ But any Government which strives to be democratic is deeply aware that a democratic society must rest on the responsible participation of individuals freely offered. Without such voluntariness it is difficult to see how a democracy can continue to exist. Without voluntary and popular involvement in the social planning of a nation all movements would come from the

³ Metzler, John D.; "Hunger: A Challenge to the Church Today" Project Paper No. 19. W.C.C. Feb. 1959. Pages 2-3.

⁴ Devanandan, P.D.; and Thomas, M.M.; op.cit. Page 15.

Governmental hierarchy, adding further fuel to the fire of irresponsibility among the citizens at large, and opening the door ever-wider to the possibility of corruption in the higher circles. Such dangers as the above are certainly growing possibilities in Western societies as well as India. In its planning, the Government of India tries desperately to have its programs reflect the needs and desires of local communities, either this or to so employ its program as to encourage individual and group actions related to the program on a local level. In this way the Government seeks to distribute responsibility and lessen dependency upon itself.⁵

The problem of the use of State power is seen clearly in the field of education. At the present time in India the Government needs much help in the establishment and operation of educational facilities of all varieties. India's educational facilities especially in technical areas are very inadequate. But while the Government must look for help elsewhere it must also check certain of the practices of communal interests in the area of education. The State also has the responsibility of attempting to raise the standards or make uniform the basic educational requirements of the nation. Obviously the grave danger here is that there may come about a State control of educational institutions. Restraint of such an occurrence is brought about through the establishment of Educational Boards which consist of the non-Governmental Educationalists who become responsible for educational standards and pressure future plans

⁵ Devanandan, P.D.; & Thomas, M.M.; op.cit. Pages 21-23.

and legislation free from political bias.⁶ The area of education is crucial in India as in all democratic nations in that the well-educated population is indispensable to responsible government. India is in an unfortunate position in that a wide chasm separates the educated (almost inevitably middle class) and the traditional member of an ancient culture. The education is understandably Western in thought, techniques, and values. Hence the rift grows with the reception of a Western-flavored education. The needs of the educated class as they face social ostracism and misunderstanding on all sides are not to be in any way underestimated.⁷

Political Problems.

Manifold problems confront the developing Indian democracy. Until the very recent founding of the Swatantra Party, the Congress Party was without major and effective opposition. Just how successful an opposition the Swatantra Party will be remains to be seen, having only come into existence since 1959. The need for effective opposition cannot be underestimated in any democratic country. Without opposition a government may become ruthlessly arbitrary in their execution of power. Opposition contributes to the vigor and readiness or openness for new programs. Opposition is needed to check all Government legislation criticizing, making additions, and defending minority rights.

Many factors account for the fact that India has not in the past had an effective opposition. As is the case in most

⁶ Ibid. Pages 19-21.

⁷ Ibid. Pages 23-24.

young nations, having recently obtained independence the fight for such national sovereignty is inevitably associated with the party in power during the transitional period. Fortunately for India and for the Congress Party its leader is a man of rare leadership finesse, the noble statesman, Pandit Nehru. It cannot be denied that a great deal of hero-worship is involved in the admiration of Nehru, the dangers of which are ever present. The Congress Party exists largely unopposed too because it continues to employ programs and methods of such varieties so as to leave other parties e.g. a strong socialist party, without a unique platform from which to oppose the Congress. Finally, it would seem that circumstance and the multifarious culture of India has not resulted in any particular blending of diverse groups to form a major political party.⁸ Many minor parties representing communal interests are in existence such as the Moslem League and the Arya Sangh.

The need for effective opposition is further aggravated by the fact that the strongest party at least organizationally outside of the Congress has been the Communist Party. Kerala, one of the thirteen states formed in 1956 through the linguistic division of India, elected a Communistic State Government in 1957. The Communist party was elected largely on the basis of an indifference on the part of upper castes, or classes and a well-settled group of Indian Christians who were benefiting from recent legislation. The Communist Government in Kerala quickly encouraged class conflict. This was successfully

⁸ Ibid. Pages 26-27.

brought about when the underprivileged in Kerala realized new treatment and respect from the Communists. The party capitalized on this response by openly promoting class conflict leading to violence. By popular acclaim the Central Government was called upon in 1959 to dismiss the Kerala Government.⁹

It is quite plainly realized now in India that Communism cannot be an effective democratic opposition. The fundamental tenet underlying differing democratic parties is that the principles which join the parties together are greater than those which divide them. In the case of the Communists it is quite clear they are unprepared to follow a democratic Rule of Law and would dispense with the democratic system as India envisions it at the very first opportunity. The role of constructive criticism of the Government from opposition parties must be filled in lieu of the lack of major opposition from such sources as the Press, the universities and social, cultural and religious groups.¹⁰ (cf., modern Alberta! 1961)

Another problem which faces the Indian Government is the rampant corruption of National life through the divided loyalties of elected Government officials. Still very much a part of traditional patterns of living and thinking, elected officials are often led to believe that they are placed in Parliament to serve their particular family or caste rather than the nation as a whole. Hence nepotism and casteism result because the new values and loyalties which must accompany the establishment of a democratic nation are not yet firmly

⁹ Ibid. Pages 27-33.

¹⁰ Ibid. Page 33

entrenched. There is a striking resemblance here to the same conflict of loyalties which existed in the development of the United States of America. John Quincy Adams, Daniel Webster, and Thomas Hart Benton to mention a few courageous senators stood for the support of the national unity above any narrower definition of their responsibility to their electorate. This is a crucial problem in any democracy and the underlying question is to what extent is a Government required to give the people just what they want and to what extent is the Government required to guide the people even though the way be rough and undesirable for many. The representative theory of democratic government would tend to uphold the latter view that elected representatives from their summit perspective are responsible for guiding the country. The citizens are not to make the nation's decisions from the bottom of the hill but are responsible for weighing carefully the varying philosophies of the candidates for election to ensure that the right men and party are looking out from the hilltop. If such is something of the theory of many great political analysts and statesmen of our day it is because such thought has been carefully woven and preserved through centuries of experimentation with the democratic way of life. That the views just expressed are not the views of the majority of citizens who tend to associate "true" democracy with the "rule of the masses", we believe is an unfortunate fact. The purport of such a conclusion only goes to show once again that we cannot always offer too much advice to India because our basic

assumptions are often identical with the assumptions which cause havoc in Indian society.¹¹

Another problem which plagues India relates to the forces which threaten her political or national unity. The new stress which has been laid on community and economic development, the influx of new values such as progress and the dignity of the individual, these stresses and values are often inculcated into traditional patterns and groups and thus made to strengthen communal and separatist movements. The strong movements of the majority religion, Hinduism, or the majority language, Hindi, develops a defensive persecution complex or minority psychology within minority groups. Agressiveness on the part of majority groups yields to like reprisal and the unity of India is the cost.¹²

The ideal which is held for India is that of a Secular State. The Secular State is neutral in religious problems. To be neutral is not to be antagonistic or indifferent. The Secular State separates State and Religion for the protection of both areas. The ideal of the Secular State is such that it conceives of itself as operating in a different realm than religion.

¹¹ See Kennedy, John F.; Profiles in Courage. Pocket Books; Montreal: 1957. Where the American President, then Senator, describes the loyalty of various American Senators to the U.S.A. over regional allegiances. See also Lippman, Walter; The Public Philosophy for the theory touched on here. Also Dean Rusk's article "The President" in Foreign Affairs, An American Quarterly Review. April 1960. Vol. 38, No. 3. Pages 353-370, and reprinted in the U.S. News and World Report Dec. 26, 1960 copy. Where he makes clear the large extent of the President's power necessary and desirable for the future of the American Democracy.

¹² Devanandan, P.D.; and Thomas, M.M.; op.cit. Pages 37-39.

Christians must recognize that this is not a denial of the sovereignty of God but rather the distinction between two differing functions. In dealing with all religions on a neutral basis and, therefore, not associating itself with any particular religion the Secular State does not necessarily declare that all religions are equal. The constitution of India states that the members of each religion have the right to "profess, practice and propagate one's religion."¹³ The varying interpretations offered by Christians and Hindus for this constitutional statement is a crucial point indeed. Finally, the Secular State stands for the freedom of all in their religious pursuits with the hope that under such freedom a sense of confidence and hence productive participation in nation-building might develop.¹³ However, the state cannot afford to overlook the fact that narrow communal interests of a destructive nature do exist. The question arises as to how the political parties such as the Congress Party will relate themselves to communal and caste interests. Certainly it is risky business when the more democratic parties join forces with narrower parties to oppose a common foe. This the Congress Party did in Kerala with the Moslem League to oppose the communists. Yet unless the democratic parties do work in close relationship with the narrower communal parties these smaller parties may be driven to Communism. When the non-communal parties guard against communal interests entering their party platform they often bury their heads in the sand and refuse to

¹³ Ibid. Pages 39-41.

recognize the inescapability of such influences. Devanandan and Thomas state that secularism often serves therefore as a smoke-screen for communalism.

The problem, therefore, is to determine what are the more legitimate and rightful claims of these communal groups. The Government is responsible for determining these legitimate interests and by defending such interests instilling confidence. By co-operating with the more liberal and open element within communal groups and communities effective changes can be realized. Although the Government may co-operate with caste interests it can at least lead these narrow interests to resort to non-violent means of achieving certain ends. The Government is also responsible for educating the public as to the needs and desires of the minorities so that a basis for understanding and sympathy can be developed.¹⁴

A good slice of the philosophy of the Secular State is that if the people of India could join in the fight against poverty, ignorance and disease with the same co-operative spirit with which they fought for independence then India might become politically unified.¹⁵

Christian Involvement - Nationally.

Speaking in quite general terms movement towards political involvement on the part of Christians should be through being educated as to the problems of political life in their country and by participating in a political party. Generally, Christians should not form a political party. To do so would be to fall

¹⁴ Ibid. Pages 41-46.
¹⁵ Ibid. Page 47.

into the trap we have mentioned before; i.e., of believing that one particular political platform or philosophy is specifically Christian and all others non-Christian. The Christian viewpoint is actually that all political philosophies and parties are limited attempts on the part of "fallen man" to achieve a relative amount of justice for all. The Churches, therefore, should support programs which contain the maximum amount of social justice while at the same time condemning totalitarian programs which openly flout freedom, justice and equality. The result of such concern on the part of the Churches would be the involvement of Church-members in various political parties, each Christian committed by a painfully conscientious and intelligent decision to one particular political party. As the ultimate loyalty of all Christians is in Christ, the fact that they are involved as leaven in the lumps which are various political parties should point to a oneness only in Christ rather than in any particular party or philosophy. Differing opinions amongst Christians may instil an appreciation of men and women, Christian and non-Christian alike in a manner which transcends political loyalty altogether.

The major needs for the Christian communities in India for involvement in political life seem to be a more intelligent understanding of the issues and problems on the part of the Christian voters and participation in the political parties. Furthermore Christian opinions need to be formulated on various issues for the guidance of the general community of Christians. It should be the responsibility of the Christian

to understand and support the secular ideal inasmuch as the ideal stands for religious freedom which the Christian should be prepared to uphold in the face of violation. Christian opinion and programming must be formulated in such a manner so as to fit the Nation's goals and program towards a socialistic pattern of society. Another vitally important area of responsibility is that of advising members of Provincial and Central Legislatures as to what is Christian opinion on various acts and bills. Finally, the Churches must learn to co-operate with Hindus, continuously studying the attitude and programs which tend to split the two groups lest some abnormal complex develop in either community.¹⁶

Aside from individual education and participation such national-wide groups as the National Christian Council, the S.C.M., Y.M.C.A., and Y.W.C.A. may continue to form and guide Christian opinion. The need at present seems to be for a co-ordinating body between such groups so as to effectively pull together the results of varied experiences and studies and use such results for advising the Government. These councils sponsor seminars and co-operate with non-Christians hence adding profound all-round understanding and insight to the Churches and the Government. Aside from this educative means at a higher level, the consultations recommend at the local level of the Churches, fellowships of concerned politically-minded individuals. They also urge that a Christian Institute of Public Affairs be formed which would

¹⁶ Ibid. Pages 50-52.

contain regional or local branches. Highly intelligent observers from the Churches might follow the trends of Government sessions and where a meeting is possible, advise and influence the Legislators in their decisions. Christians might assist in Political Conventions by supporting healthy, stimulating campaigns which point up real issues but avoid taking unfair advantage of any segment of the population such as students. Christian writers would help spread Christian opinion and a co-ordination of the writing field would assist the propagation of important documents and statements which should be more widely read and understood.¹⁷

At the Tambaram Christian Study Conference on Dynamic Democracy many of the participants felt that a civic Organization of Christians on an All-India basis would make Christian opinion more readily available, would assist in guarding the constitutional rights of all individuals, and would encourage an examination of some of the discrimination which Christians have been suffering silently. The result of such an organization would be to develop a sense of partnership between Christians of all areas and walks of life, village, town, and city.¹⁸ Others, however, felt that such a recommendation was a potential danger in that it could become a communal political organization.¹⁹

Christian Involvement - Regional.

1. Andhra Pradesh is, as we have seen, the home of Harijans who suffer social discrimination and a poverished

¹⁷ Ibid. Pages 52-57.

¹⁸ Ibid. Page 57.

¹⁹ Report of a Christian Consultation, Tambaram, Dec. 1956. Dynamic Democracy. S.C.M. & N.C.C. of India, 1957. Page 40.

environment. The Harijans who make up 25-30% of the population of Andhra Pradesh find their only security in their caste solidarity. It is the concern of some Church leaders to so educate the Christian Harijans that they might influence the non-Christian Harijans and together understand their plight and vote intelligently to bring about appropriate change. Some sort of large-scale movement such as a Christian Organization for Political Education and Social Action, although it would present problems by caste solidification, might also create a powerful voice for an underprivileged and exploited group.²⁰

2. The northern state of Uttar Pradesh had been greatly assisted in its political life by the Indian Christian Association. Unfortunately through the attitude of superiority of those connected with missionary interests and the bitter dissension of Indian laymen in reaction to the missionaries the I.C.A. and subsequently the whole U.P. Community split into the Mission Party and the Laymen's Party. These two parties continued to mold opinion in the political realm but their overall effectiveness had been lost in the split. The Mission Party withdrew from the Association just prior to Independence in 1947 and hence greatly hampered the forcefulness of Christian political thought and action at a most crucial point in India's history. It is suggested that the U.P. Christian Council cannot of itself attempt to restore a Christian Organization to advise on political issues. Nor can the council itself be that organization. The facts that the council contains

²⁰ Ibid. Pages 59-62.

missionaries and also is not representative of all the Churches rules it out in either suggestion. The council can only serve in an educative capacity. In the meantime since such a large number of the citizens in U.P. are illiterate, it is suggested that a fellowship of all individuals concerned in the area of politics, even including Roman Catholics, be formulated, and a general program of political education be formulated for all Christians.²¹

3. Christian responsibility in Kerala has changed greatly. The Christian community had in 1957 drawn up a sound statement of its political responsibilities in view of the Communist government. It included co-operation with and encouragement of the Government in areas which realized social and political justice. The Christian program avoided at all costs any form of violent action or civil disobedience which would have resulted only in a defeat of democratic principles. Today in Kerala there is a need for Christian groups to study and act constructively towards the removal of caste and class discrimination and to extend social and economic justice to backward peoples.

M. M. Thomas believes that the interests of Christians in Kerala are now dominantly democratic having witnessed what Communism can be in practice. Previously, certain factors in the Christian community could quite definitely be stated to have contributed to the Communist victory.

²¹ Ibid. Pages 62-65.

The Christian Community in Kerala is stronger than in other parts of India. (22%) The Syrian section of it is educationally advanced and enterprising in business. Therefore they have been a force against feudal social and economic structure and for democratisation of the State. But their well-knit structure of communal living is changing too slowly. While they have brought education and the gospel to scheduled castes in the last hundred years and have converted many of them to the Church, they have not been able to make adjustments in family and social structure to integrate the converted backward people into their societythe social resentments of backward Christians have led a considerable number of agricultural labourers among them coming under organized Communist control.....Christian young people have been constantly agitating for change in the social structure of the Kerala Christian Community. Some of them in their idealism or frustration have joined the Communist Party too. Taking everything together, therefore, it is right to speak of a lack of sufficient Christian social awakening as having contributed to the growth of Communism in Kerala.²²

That more and more Christians in Kerala are joining others who have long seen the demonic side of Communism is encouraging. Dedicated Christians are needed for many of the new problems which face Kerala. As a democratic government is on the way to being formed, Christian groups are needed to guide and advise the government and the community members as to how to cope with the change associated with the new democratic principles. Competent persons would offer a Christian critique of the processes.²³

²² Thomas, M.M.; "Agitation Against the Communist Government (Three Christian Comments)" Church, Society and State in Kerala: A Christian Evaluation. Bangalore: C.I.S.R.S., 1960.

²³ Devanandan, P.D.; & Thomas, M.M.; op.cit. Pages 65-66.

The responsibilities which we have so far touched upon in the political life of India have not been directly connected with the West. We will reserve our remarks concerning the various views of Western Nations and their areas of participation for the concluding chapter.

Had time permitted it would have been desirable to discuss in full the changes in economic and community development which are taking place in India. We must limit the discussion to a few generalized remarks about economic development and both rural and urban community development. Following such remarks we will deal as specifically as possible with the responsibilities of the Western nations and Churches.

Problems Involved in Economic Development.

The question of beneficial economic development in India centres around the problems of "poverty, squalor, starvation and unemployment."²⁴ The concern of any program of economic development in India is to feed the hungry, provide for the poor, and establish work for the unemployed. These goals are thwarted by many factors. India has a dearth of capital. In order to industrialize and provide necessary goods for the people capital must be invested in the proper areas. As we will see in Chapter Four, Western investments may assist in this area while creating related problems such as unemployment. Any efficient method of production carries with it the possibility of unemployment and every program for increased production in India must weigh this factor. Questions arise also concerning the extent of

²⁴ Ibid. Page 71.

State and private investment. What fields should the State control? To what extent should foreign private enterprise be encouraged and what are the problems related to such enterprise? What is the role of the Church in dealing with problems of economic development? The fact that Indian churches have connections in the West may prove to be quite beneficial in this area. Christians are primarily concerned about the effects of a changing economy on the lives of the nation's uprooted people but by being so concerned it follows that a concern for economic plans which shape such changes is also an absolute necessity. Christians share the problems of living in poverty and unemployment with the rest of India. Hence Christians support Government moves to alleviate the problems.

Certain problems are somewhat unique to the Christian Community, however. The consultations conclude that one of these is artificial living or living beyond one's means. This practice will be discussed in the section on Community. They go on to say that preferential treatment of Christians in many areas of employment no longer exists and hence unemployment is a rising problem amongst Christians. A black mark against the Christian communities seems to have been their failure in the past to rehabilitate their brothers in the villages when the opportunity presented itself.

Other problems in the Christian community as stated, include the fact that Western missionaries left a top-heavy administrative structure difficult if not impossible for Indians to keep established. Help in almost every area from the West

seems to have weakened the self-reliance of U.P. Christians at least. The editors state:

No matter which economic weakness the U.P. Consultation was analysing, at some point they came up against the adverse influences of foreign help.²⁵

They go on to say that problems of individualism are rank within the Christian Church. There seems to exist less community cohesiveness in the economic life of Christians than in other minority groups.²⁶

In the light of the economic problems of the country and those unique to the Christian community what should be the Christian responsibility? It would seem from the editors that the Church's responsibility lies in three realms (1) relief in the areas of fundamental need, the hungry, handicapped, etc., (2) the spiritual battle against demoralization, and (3) a program of rehabilitation or re-organization of society which would prevent further demoralization.²⁷ A few of the specific actions the Indian Churches need to take in the future might include a lowering of the high standard of living realized by most administrative personnel, the encouragement of an economic witness, i.e., an austerity program, co-operative action, for example, house building by unemployed educated youth, the dispersement of missions and Church properties and Christian participation in Governmental and national movements (e.g., Sarvodaya) plus the establishment of an Economic Life Committee

²⁵ Ibid. Page 122.

²⁶ Ibid. Page 122.

²⁷ Ibid. Page 147.

under the jurisdiction of the N.C.C. and R.C.C. to keep the Churches informed about Government economic plans.²⁸

Problems Concerning Rural Development.

The nature of the problems in rural community development have largely been dealt with in the section concerning the family.²⁹ The goals of rural community development are concerned with the development of a healthy economic life which would employ scientific techniques for increased production, decreasing unemployment and replacing dislocated social values with the concepts of freedom, equality, and material welfare.³⁰ Much work needs to be done with village leadership which has remained largely undemocratic. Work with women and youth may result in a new source of democratic leadership. Women can very naturally convey to children the benefits of literacy, sanitation, and family planning if they are taught. Christian workers are needed for such a program of community building. Education of all adults as to their political rights and responsibilities is necessary but must be supplemented by literacy training.³¹ The question of village workers remains troublesome. Often such workers lack any sympathetic understanding of the villagers or are untrained themselves.³² The Churches may have to learn to co-operate on an interdenominational basis to improve technical methods, co-ordinate resources and provide much-needed Technical Training Schools.

²⁸ Ibid. Pages 123-133.

²⁹ Ibid. Pages 31-33.

³⁰ Ibid. Pages 179-180.

³¹ Ibid. Pages 180-185.

³² Ibid. Pages 185-186.

The Churches can help in promoting plans for clean water supplies, and sanitation. The needs of Indian villagers are not for refrigerators, electric ranges, and cellophane packaged goods but for poultry to produce eggs and goats to give milk and new types of home-brew machines to generate electricity.³³ The work of voluntary groups such as the Church is recognized and encouraged by the State. In summing up this discussion of rural community development we quote from a similar section from our chief source.

It is essential that voluntary agencies, including the Church,.....continue to pioneer and experiment, and to keep themselves ever open to new ways of serving villagers. As State initiative aiming at material improvements increases, voluntary work can concentrate more on the complementary spiritual and social aspects, in which they alone can make a lasting contribution. Broadly speaking, the contribution of the voluntary groups will be "educational," that is, they will bring knowledge, understanding, and, above all, inspiration and ideals. There can, however, be no precise division between the material and the spiritual. The techniques and targets of material development do involve spiritual assumptions, and implications, and the cultural and spiritual values cannot be propagated in separation from the material. The need, therefore, is for the State and the voluntary agencies to work out a pattern of creative co-operation in rural development.³⁴

Difficulties and Responsibilities in Urban Community Development.

Probably 20% of India's population live in urban communities. This figure indicates an increase well over twice as great as the increase in rural population in the last forty or so years.

³³ Ibid. Pages 129-131.

³⁴ Ibid. Pages 187-188 (Based on information from a report of a Christian consultation, Allahabad, Sept. 1956. The Pattern of Rural Community Development.)

One problem which confronts urban development, which is the legacy of European influence, is that of segregation as to living quarters. Modern urban developments are unfortunately patterned after the old European practice of establishing spacious quarters for their government officials. This practice not only continues by segregating Indian Government officials from non-government employees but has developed so as to segregate employees as to economic classification or grade. Segregation is seen in unplanned areas also, amongst laborers, refugees and migrants as well as on a communal basis.³⁵ The concern for developing a new sense of community in urban areas must be realistic enough to realize that such community will not be in terms of geographical proximity but rather social and economic proximity as seen in trade unions and voluntary associations. Such groups as the Rotary and Y.M.C.A. have a role to play in disturbing the complacent nouveau riche and educating them as to moral values and responsibility. The nuclear urban family will, of course, remain the most intimate community but its nature must be truly understood. The nuclear family has obligations beyond itself to a wider concern as well. The role of woman in urban society and her equal status must be developed. Problems centering around the thousands of migrants and transients must be faced.

City planning must take into account the problems of segregation and future industry. Town planning must concern itself with housing facilities; the need for recreation and

³⁵ Ibid. Pages 189-193.

sanitation. A national study has shown that 25% of all housing facilities consisted of mud floors, walls and roofs. Forty-four percent had only one room.³⁶ Civic amenities must include proper communications, marketing facilities, public health, education, and recreational facilities. Municipal administration must share responsibility with the Central Administration but is more dependent upon individual and local community involvement. Corruption of municipal authority for the exploitation of narrower interests plagues urban areas.³⁷

Specific Christian responsibilities can be furthered only upon firstly extracting those social diseases which are more common among Christians. One such disease or evil is, as we have mentioned, artificial living.³⁸ By living beyond their means Christians give the impression of being part of a higher class or status. Such a practice quite probably stems from practices of great expenditures among foreign missionaries.³⁹ The Churches are called to repent of such ways in order to witness effectively to the rest of the urban community. Churches are encouraged by the Government to develop programs to assist urban families by supplying counselling, nursery, and health services. The Churches may assist by educating families in proper budgeting, opening church facilities as study space for students whose homes are not suitable and supplying tutorial services. Old folks may be used for counselling services while at the same time homes would be

³⁶ Devanandan, P.D.; & Thomas, M.M.; op.cit. Page 204.

³⁷ Ibid. Pages 205-208.

³⁸ See Page 104.

³⁹ Devanandan, P.D.; & Thomas; M.M.; op.cit. Pages 117-118.

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provided for them.⁴⁰

The Church may participate by forming: ashrams or communities in slum areas, social service centers, institutions for better labor-management relationships and the training of Labor Union leaders. The areas in which the Church may pioneer and experiment would include college and school hostels, mobile dispensaries, and preventive medicine, work among beggars, work in the red-light areas and care for the aged.⁴¹

So often when dealing with the complex urban life we are so overwhelmed by the rush of activities and responsibilities which are ours in and out of the Church that we find it impossible to think in terms of further Christian responsibility to the urban community. In the long lists of responsibilities listed in this and previous sections one would tend to feel somewhat swamped, to say the least. We have neglected in our discussion thus far a precise indication of what we feel are the two saving factors namely (1) the mission of the whole People of God in the Church - (Laos) and (2) the guidance and empowerment of the Holy Spirit. Much study is being given to the "role" or "mission" of the laity by leading theologians today. The stress is significant and vitally necessary. However, we contend along with Hendrick Kraemer that such a theology will only be complete if it conceives of the laity as the whole people of God not just as the "unqualified" or "unordained." Kraemer in A Theology of the Laity holds that ordained clergy and the ministry of the laity are both aspects

⁴⁰ Ibid. Pages 209-216.

⁴¹ Ibid. Pages 222-223.

of the same diakonia, each in their proper sphere and calling. The Church, says Kraemer, is diakonia. He speaks of the shepherd function of the Church for the world, not just the pastor function for the Church.⁴² Our point here is simply that the call to participate in the lives of individuals uprooted in rapid social change is not a call to Church activities or additional committee meetings but that each Christian recognize his or her Christian vocation in his or her particular occupation or daily duties. The Church's function is to inspire and train its members to be the Church in their particular corner, clergy and laity together, rather than loading members with time-consuming activities so often unrelated to Christian witness and vocation in the world. In India, as in most countries both Church and Nation will be

⁴² Upon studying T.W. Manson and Hendrik Kraemer concerning the doctrine of the ministry, we make the following brief observations and urge the reader to peruse Manson's The Church's Ministry and Kraemer's A Theology of the Laity. Our word ministry is the usual translation of the Greek word diakonia more properly meaning service, servanthip or waiting on tables. The scriptures point clearly to the fact that all Christians are diakonoi, servants or ministers called to a ministry. Ephesians 4:11-12 outlines the various ministries: apostles, prophets, evangelists, shepherds and teachers all of whom God has given for the equipment of the saints (members) for the work of diakonia (ministry or service) for the upbuilding of the body of Christ. The body of Christ, the congregations of Christians, the Churches, are all called into various functions of the one basic ministry that of the Church's Lord. The Church therefore is ministry, i.e. Christ's ministry. Because the Church is ministry it has ministries. The nature of the ministry is suffering service following the example of Jesus Christ. The minister (clergyman as we know him) is acknowledged in a shepherding or pastoral ministry. For our day it is important to understand that the ministry of the clergy is only one of many ministries of which the laity have another equal in responsibility, extent and calling though different in function.

benefited by individual involvement at all levels and in all areas of work, government, secular, etc. Church and State will be benefited because nationalization and secularization demands such a "scattering" of the Church.

Study groups and worship services need not always be centered in the Church. Often discussion at the factory over lunch can provide an opportunity for two or three to gather in Christian fellowship and training. That such a program should be encouraged along with Laymen's fellowships is felt by many of our Christian fellowship who might chorus a loud "Amen" to such words as Kraemer's: -

Many lay members, men and women who in all sincerity wage their warfare out of obedience to Jesus Christ have had the experience that the Church as such leaves him (or her) alone in his (her) dispersion, often counting them rather unprofitable, unfaithful members, because they do not figure in the apparatus of the Church nor desire to do so.⁴³

The second saving factor, the activity of the Holy Spirit, we will discuss in our final chapter.

When we speak of the Church "going where the people are" we are aware that many Christians are mingling where the needs of others surround them but so often the awareness that one is the Church in such a situation and therefore carries the responsibility of the Church seems lacking. Remarks such as the foregoing cannot be stated in particular reference to the Indian Churches but similar remarks by our sources would indicate that the problems which exist in the West exist also

⁴³ Kraemer, Hendrik; A Theology of the Laity. London: Lutterworth Press, 1958. Page 175.

in the East. The contributors to the study we are depending upon in this research call for more care being taken in keeping tab on urban dwellers and their movements. They call upon the Churches to go where people are physically and emotionally which means among migrants and laborers. They call upon the Churches to be prepared to reform their structure. In city life a village structure is irrelevant.⁴⁴ Pastors need training coinciding with the problems they will face in the urban Church. Chaplains willing to share duties with others are needed in factories and hospitals. Inter-denominational House Churches must be established. The adoption of the practice of "voluntary clergy" so successful in rural areas might be employed with equal success in certain urban situations. The continued over-centralization and traditional Church structure destroys a sense of mission amongst Church members because they expect that Church mission is carried out by Central Committees. It also leads to the thought that one's call is to common worship rather than to be in God's service amongst all the people where one lives and labors daily.⁴⁵

⁴⁴ Devanandan, P.D.; & Thomas, M.M.; op.cit. Page 239.

⁴⁵ Ibid. Page 241.

CHAPTER IV

THE CHANGING WESTERN RESPONSIBILITIES

We have now reached the point where we have at least some, even if small, understanding of Indian society in transition and may with some intelligence ask questions concerning our responsibilities in the West as citizens of nations, individual professionals, technicians, tradesmen or laborers and as members of the Church of Christ. Such a study the author at least has found richly rewarding. Let us examine our responsibilities as they pertain to the fields of Foreign Assistance, rising nationalism and foreign missions.

Once again we depend greatly upon Devanandan and Thomas. We are also indebted to the many remarks and papers contained in the Record and summarizing statement of a consultation at Odense, Denmark August 8-11, 1958. The consultation was attended by leading European theologians missionary leaders and laymen all of whom discussed the topic "The Specific European Responsibilities in Relation to Asia and Africa." Also, once again we depend upon Lesslie Newbigin whose work as Deputy Moderator of the Church of South India and General Secretary of the International Missionary Council gives an authoritative ring to his remarks concerning the future total mission of the Church.

Foreign Assistance.

By foreign assistance we include economic and/or capital aid and technical skill. Foreign assistance may come in the

form of money, machines, skills and education or personnel. It may and has come from Government sources of one or many countries, from private concerns or international organizations. The aid may be received by the Government or by private or voluntary organizations. The assistance may come in the form of a loan or a gift.

In the previous chapter under economic problems we discussed India's need for heavy industrialization and the unfortunate dearth of capital in the country. Foreign investment can serve as a partial solution to this problem in India. In order to develop the heavy industry necessary to raise the standard of living of India's teeming millions of people foreign machines and techniques are needed. Whenever foreign goods of any type are needed, capital, usually paid in foreign currencies, is required. Foreign assistance in the form of direct grants certainly eases such a situation. Loans too help to ease the problem but additional problems are created. The question arises concerning the motivation of foreign aid. India's history has left her suspicious of foreign interests in her country. The very concept of State sovereignty which India has received from Britain as a legacy encourages self-preservation of the State. With the additional nationalistic feelings which are in part a reaction to foreign exploitation the suspicions are not entirely surprising!¹ In this regard

¹ Wadia, P.A.; "Some Moral Implications." A paper For Preparatory Reading For Conferences on the Moral Problems of Foreign Assistance. Bulletin of the Christian Institute For the Study of Society. Vol. IV, No. 1, July 1957. Pages 60-61.

it is thought that private investment might be much less subject to political interests and therefore less subject to suspicion. At any rate funds from international agencies are limited. Private agencies can supply qualified experts in almost any area and supply able managers as well. However, both governmental and private investment bring problems and dangers. Unfortunately most private investments are under the control of the Indian Government and therefore can do less to co-operate with or teach native voluntary enterprises.²

Often private enterprises tend to become monopolistic for by keeping secret certain techniques and patents and by mass production - selling goods at a lesser price, they knock domestic competitors out of the market. This is particularly so in rubber production in India.³ Private investors tend to make excessive profits and then drain off the profits from the national economy. This is in part understandable because investment in an underdeveloped country does involve a great deal of risk.⁴ When we consider that the capital investment of private interests in India in the year 1956 balanced out at minus six million American dollars⁵ we see the vital importance of cutting the profit drain as much as possible.

² Devadason, E.D.; "Foreign Assistance For India's Economic Development." C.I.S.S. Bulletin Vol. IV, No. 1, July 1957. Pages 31-32.

³ Devanandan, P.D.; & Thomas, M.M.; Christian Participation in Nation Building. Page 109.

⁴ Ibid. Page 109.

⁵ Fagley, Richard M.; "Notes on International Developmental Assistance." A paper presented to the Specific European Responsibilities in Relation to Africa and Asia. Odense, Denmark Consultation. August 1958. W.C.C.

Foreign enterprises pay their staffs more and in general treat them better so that many problems develop among domestic competitors who often cannot compete with foreign standards.⁶ As we have seen already the establishment of certain heavy industries and mechanization may increase unemployment. Usually foreign firms produce on a mass scale and sell at low prices whereas native firms are in the habit of producing small amounts and selling at top prices. Foreign firms must take this factor into consideration or they will completely ruin domestic firms.⁷ Nevertheless the foreign enterprises employ a tremendous influence for good for by raising their standard of treatment and payment of employees, they do to a certain degree compel national enterprises to do the same. Also by mass production they stimulate domestic producers to do likewise.⁸

Hence there is a definite place and need for investment on both private and governmental scales. Such ventures must become the responsibility of many of our more daring entrepreneurs in the Western nations. But many factors must be considered carefully by such investors. Our Indian friends tell us that "control of foreign funds, choice of personnel and direction of the programme should be in the hands of indigenous groups who are sensitive to national goals."⁹

⁶ Kuin, Dr. Pieter; In supplementary remarks to a paper "The Moral Responsibilities of Western Private Enterprise in Areas of Rapid Social Change." Odense Consultation Report. Page 32.
⁷ Ibid. Page 32.
⁸ Ibid. Also contained in Devanandan & Thomas; op.cit.
⁹ Devanandan, P.D.; & Thomas, M.M.; op.cit. Page 111.

This statement is in connection primarily with rural development but the principle is applicable to all foreign assistance. If foreign investments are to be motivated by more than selfish gain they must contain concern or sympathy for national goals and a sincere effort to enhance the lives of Indian people. Government aid programs in particular must be established in line with the felt-needs of the nationals and must promote an ever-lessening dependence on foreign aid. Full-scale co-operation should be encouraged in all programmes with nationals giving of their resources as much as is possible. This will facilitate a gradual withdrawal of foreign support and prepare the way for self-dependency. The structures of all foreign aid programs must be such that native personnel can take over with ease with the lesser resources which will be theirs when foreign sponsorship is withdrawn.¹⁰

Besides the question of motivation and consequences in regard to foreign assistance there is also the question as to the qualifications of personnel. Mr. E. D. Devadason connected with the N.C.C. and a member of an ecumenical team which toured India studying the Moral Problems of Foreign Assistance outlines such qualifications as open-mindedness, a humble yet earnest pioneering spirit, faith in the equality of peoples of different heritage, possessing integrity to himself and others, a sense of humor, wide tolerance and appreciation of the culture in which he will work, and possessing a background and standing already in his particular field.¹¹

¹⁰¹⁰ Ibid. Pages 111-112.¹¹ Devadason, E.D.; op.cit. Pages 35-36.

[The text in this section is extremely faint and illegible. It appears to be a multi-paragraph document, possibly a letter or a report, with several lines of text per paragraph. The content is not discernible.]

P. D. Devanandan shares Devadason's concern for the foreign personnel having a sympathetic understanding of Indian culture and national goals. He says:

The foreign personnel in technical assistance programs may not always be able to enter into the spirit of our national hopes for society and culture. "The important thing for both the giving and nation states or voluntary nations.....is to see that political and cultural motivation does not express itself in the machinery of aid so as to jeopardize independent judgement and action of receiving nation or voluntary nation".....consequently there is a need for mutual consultation, some preliminary orientation of technical assistance personnel in the nation's cultural and social objectives, and continued effort to make our own people aware of these ends to secure which foreign assistance is being utilized.¹²

The second qualifying aspect with which Devadason deals, the first having been character, is the period or length of time spent in the country. The criterion seems to be that the expert should remain until his period of most effectiveness is completed. In many short term situations this would mean until local men are trained if the Westerner is a technician. Naturally longer terms will demand much more identification and dedication.¹³ Devadason points out that there has been a great wastage of experts partly due to misapplication of skills and partly due to a lack in regards to the exchange of information between the experts and nationals.¹⁴

¹² Devanandan, P.D.; "Impact of Foreign Aid on Social and Cultural Life." C.I.S.S. Bulletin. Vol. IV, No. 1. July 1957. Page 10.
¹³ Devanandan, P.D.; & Thomas, M.M.; op.cit. Page 110.
¹⁴ Devadason, E.D.; op.cit. Page 38.

Heavy industries are dependent upon secondary or subsidiary industries for example parts production and transportation, and upon training centers from whence come the much needed craftsmen and skilled workers.¹⁵ M. M. Thomas states that financial assistance in the form of grants for what he calls the "infra-structure" of economic development, roads, schools and harbours, has been negligible in comparison to the needs.¹⁶ Therefore Western Assistance is needed in this area the resources for which we certainly possess. Training schools might include agricultural and apprentice schools with a view to modernizing agricultural techniques and therefore leading to more purchasing power.¹⁷

It is hoped that this brief discussion will give at least some evidence of the problems involved in foreign assistance and of the complexities which must be faced, understood and weighed carefully as we seek to carry out our responsibilities in this area.

Particular Christian responsibilities exist in the area of foreign assistance. Although we are now primarily concerned with the responsibilities of Western Churches we must mention that this is not to overlook the responsibilities of the Indian Churches which are sometimes unique and sometimes overlap with those of the West. A large part of our Christian responsibility

¹⁵ Vollert, Hans-Eberhard; "How the Industrial States Can Give Technical Assistance to The Changing Countries of Asia and Africa." Odense Consultation

¹⁶ Thomas, M.M.; "Key Moral Issues in Foreign Assistance."

C.I.S.S. Bulletin. Vol. IV, No. 1, July 1957. Page 44.

¹⁷ Vollert, Hans-Eberhard; op.cit.

will be studying and familiarizing ourselves with the problems as they exist. It will be the responsibility of the Church in East and West to create

the necessary conditions within which foreign assistance, economic and technical, will be given and received from a perspective of human values and international co-operation.¹⁸

Because the missions and churches have had 150 years experience with the problems in India they can offer suggestions to foreign and Indian enterprises.¹⁹ That the Churches in East and West must study and stay with the development and assistance programs then is paramount. Devadason says:

The Missions and the Churches are surprisingly ignorant of most of the many programmes although they themselves may be engaged in the very same type of service.²⁰

Professor Egbert deVries at the Odense Consultation on Specific European Responsibilities in Relation to Africa and Asia pointed out that the difference in the standard of living between developed and under-developed nations is widening annually.²¹ He goes on to ask:

How can the Church do anything about it? The fact is that the Church has been guilty of indifference and irresponsibility as all the other agencies in this respect. In fact, the Church has not even begun to see the real scope and dimension of the problem. The pressing question, before us is then: How can the Church's conscience be sufficiently aroused?²²

¹⁸ Devanandan, P.D.; & Thomas, M.M.; op.cit. Page 108.

¹⁹ Devadason, E.D.; op.cit. Page 39.

²⁰ Ibid. Page 40.

²¹ Report of the Odense Consultation. Page 38.

²² deVries, Prof. Egbert; Odense Consultation. Page 39.

There are certain programs which the Churches in the West can support as Prof. deVries goes on to point out. Our major responsibility aside from study of the area is to develop an atmosphere in which public and political opinion will approach the problems of foreign assistance with understanding support.²³ We must also educate the members of our Christian communities to the nature of the assistance programs and to the possibilities for Christian service which are provided for those who would offer themselves either through Governmental agencies, U.N.O. or private enterprises.²⁴

The Church has the privilege of playing a part by working intimately with the personnel involved in technical assistance. We must not underestimate the importance of this area of responsibility.

The net result of the process (i.e. foreign aid and technical assistance) and the type of relationship between the West and Asia that will emerge out of this period will be greatly determined by the quality of personnel sent to assist in the development programmes.²⁵

It remains the responsibility of the Western Churches to challenge their most dedicated members to participate in such service and to provide the spiritual and moral values for other personnel. Western Churches can provide orientation courses related to the cultures to which experts will be going. They may be called upon to play host to the ever-increasing number

²³ deVries, Prof. Egbert; Odense Consultation. Page 39.
 Also Devadason, E.D.; op.cit. Page 39.
²⁴ Devanandan, P.D.; & Thomas, M.M.; op.cit. Page 112.
²⁵ Devadason, E.D.; op.cit. Page 39.

of Asians and Africans who come to the West for technical training. We must encourage those of our midst who become involved in assistance programs to participate in the Church life of such countries as India.

The areas of further study which we mentioned and which M. M. Thomas delineates and most of which can be applied to Western Churches with slight modification might include a knowledge of the social goals of the receiving nation, the effects on independence or dependence of various approaches, the problem of how to utilize to a maximum various assistance programs, the organizational and spiritual framework in which Western personnel will work, spelling out personnel qualifications, the relation of private capital to national development and the role of the Church.²⁶

Imperialism, Nationalism, and The Holy Spirit.

John Wren-Lewis in a paper delivered at the Odense Consultation²⁷ attempts to show that the Western scientific and technological view of the world is a product of Christianity. He believes along with Herbert Butterfield²⁸ that the scientific revolution is greater by far than any other reformation in human history including the Religious Reformation and the Renaissance.²⁹ The reason this is so is because the scientific revolution completely transformed man's view of the world.

²⁶ Thomas, M.M.; op.cit. Pages 51-52.

²⁷ Wren-Lewis, John; "The Meaning of Technology in a Non-Technology Culture." Odense Consultation.

²⁸ Prof. Herbert Butterfield of Cambridge in The Origins of Modern Science.

²⁹ Wren-Lewis, John; op.cit.

It was a psychological transformation and Wren-Lewis believes a transformation brought about by the Spirit of Christ releasing man from the bonds of superstitious or mythical world views. It was as Bultmann would say a spirit of demythologization. Things, customs and words which had been sacred in themselves now became the studied means of communication for the greater reality of experience. Mr. Wren-Lewis believes that the mythical world-view is one of illusion, a society suffering from mass paranoia. Religion he believes is truly "an experience of liberating action by God in human life."³⁰ But at every point "fallen man" attempts to remythologize the elements in his experience. Demythologization caused the scientific revolution. It was Christ at work liberating man in spite of superstition, blindness and persecution. In so saying Wren-Lewis does not intend to say that science is the undefiled Spirit of God ushering in his Kingdom but rather that the scientific spirit has ushered in an eschatological era from which turning back can only result in the demonic. The eschatological element is revealed and it cannot be taken back. We have probably not done justice to Wren-Lewis' thought but it will at least be clear enough to apply to the East-West problems. The effect of the technological spirit is to disrupt the non-technological cultures because it contains elements of the Holy Spirit and cultural values as a basis which are foreign to almost all Eastern cultures.

³⁰ Ibid.

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Both M. M. Thomas in discussing Indian Nationalism and Lesslie Newbigin discussing "The Work of the Holy Spirit in the Life of the Asian Churches" point to this same transforming spirit which is hidden in the truly scientific approach. However, Wren-Lewis would go on to point out that the nationalism which depends on traditional culture will continue to be a mythical world-view to some extent.³¹ Other westerners in their views of Asian nationalism have called it entirely reactionary - anticolonialism in spite of the end of colonialism.

One of the members of the Odense Consultation stated:

European nationalism was already 300 years old at the beginning of the 19th century, therefore European experience cannot help Asia very much in so far as the maturing of nationalism is concerned.³²

M. M. Thomas in his interpretation of Indian nationalism wishes to stress the fact that it is in large part a legacy of Britain and that God worked through the influence of the West to bring about such a nationalism. In refutation of some Western views of nationalism he states that Indian nationalism has saved the country from imperialism but also from traditionalism and therefore cannot be said to be simply a reaction to imperialism.³³ Since in Thomas's view the nationalism of India is a fulfillment of the British rule all according to a divine plan, the "reactionary nationalism" argument is largely

³¹ A statement made at the Odense Consultation. See

³² Page 36 of the Odense Consultation Report.

Statement by Dr. C.L. Patijn, Member of Dutch Parliament, Chairman of Committee on the Christian Responsibility For European Co-operation. Odense Consultation. Page 15.

³³ Thomas, M.M.; "Indian Nationalism - A Christian Interpretation." Religion and Society. Vol. VI, No. 2, June 1959. Page 7.

one of abstraction and misapplication.

It is interesting to note that Hindu leaders declare that the fundamental changes in Indian culture (dignity of man, value of things and a zest for activity in the world) are inherent in the Hindu tradition.³⁴ Whether this is true or not we cannot judge. We are primarily concerned now with the Christian interpretations of the changes which are taking place. Newbigin says that a single history for Asians is developing, a history viewed lineally not cyclically. A progressive development is taking place in which Indians share the benefits of technology and the Western Christian view of the single destiny of man.³⁵ Even though such a view be secular in its present promulgation it is unquestionably Christian in origin. Newbigin goes on to say that we understand the events of our day in the light of the New Testament teaching that history leads to the ultimate issue of Christ or anti-Christ. Thomas in trying to interpret the present events believes that God is bringing the people of India to dignity, welfare and community. He also believes that God is judging the nationalistic movement, checking false gods, and will use the Christian Church in India as the critique for the nationalistic movement. All these events Thomas believes lead the people of India to search for the meaning of man's destiny agreeing with Newbigin that God is placing the issue of Christ or anti-Christ before India.

³⁴ Devanandan, P.D.; op.cit. Page 7.

³⁵ Newbigin, Lesslie; "The Work of the Holy Spirit in the Life of the Asian Churches." A lecture contained in "A Decisive Hour For the Christian Mission. (East Asia Christian Conference. (E.A.C.C.)) S.C.M. Press London, 1959. Page 21.

Finally he says:

Wherever men turn away from themselves and the religions of self-redemption to ask questions of a heavenly-redeemer, He intensifies their quest and leads them on to the Cross of Christ and the pardon and power of His Resurrection and He accepts their response of faith however partial and perverted it may be. Through such He keeps the national movement constructive as "God's servant for your good."³⁶

The foregoing discussion gives some indication of the action of the Holy Spirit in our times of tumultuous change. There is a responsibility for the Christian theologian or any thinking person to interpret historical events in the light of one's faith. We have also the responsibility to understand and appreciate the nature of the nationalistic movements. We have seen the positive aims of Indian democracy in our previous chapters. Surely for Westerners concerned about the East-West ideological battle no defense is better against communism than a positive, constructive nationalism. In view of the profound feelings of hatred for colonialism among all Asian and African nations our Government and Church Assistance must weigh such a factor carefully. It has been suggested that British and French missionaries for example might work more effectively in non-colonial countries. It also appears that many African and Asian countries prefer to accept assistance from European countries to avoid the ideological war between U.S.A. and U.S.S.R. These are all random statements pointing up the need for us as Western Christians to become familiar with the points of view of various nations, developed and underdeveloped, and then

³⁶ Thomas, M.M.; "Indian Nationalism" Page 11.

viewing the meaning of the events by faith to participate wisely in these changing times under the guidance of the Holy Spirit.

Our final section must examine the specific responsibilities of the Western Churches in regards to the changing pattern of missions throughout the world. The previous chapters will have helped us to evaluate our own responsibilities in this area somewhat more wisely. The mission of the Churches throughout the world today must be viewed in the light of what we have previously called our two saving factors namely the mission of the whole people of God and the new appreciation we are gaining of the activity of the greatest missionary of all, the Holy Spirit.

Church and Mission on The New Frontier.

Many of our remarks throughout this work have been openly critical. This concluding section must at certain points be even more so. Our only justification is that used by Lesslie Newbigin as he discusses the dilemma of foreign mission:

We have got to turn back and say, where did we go wrong? When we do that, it is almost inevitable that we shall be criticizing men much greater than ourselves. God forbid that we should imagine ourselves to be wiser or better than the men and women to whom, under God, we owe our very existence as Churches! As yet the issues are far too serious for there to be any evading or obscuring of the truth for fear of falling into the sin of judging others. Our very faithfulness to Christ depends upon our facing this issue honestly, however radical may be the criticisms we have to make.³⁷

³⁷ Newbigin, Lesslie; "The Pattern of Partnership." A lecture given at the E.A.C.C. A Decisive Hour For the Christian Mission. Page 37.

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Where did the West go wrong in its missionary activity? What is the dilemma of foreign mission of which this great Christian Bishop speaks?

The history of Western missionary activity has at least in part been a history of obedience to our Lord and faithful, dedicated service to mankind. However, the missionary expansion of the Western Churches came at the same time as the imperialistic expansion of the Western nations. Although the Churches on many occasions refused to associate themselves with the imperialistic expansion of the West and often stood opposed to various of its exploitative practices the Church did accompany the colonizing powers into new areas and were inevitably associated with them by the locals. It has been argued that in the time of colonial expansion the awareness of the Church as such was not near as significant as today. Expansion was that of the West of which Christianity was an integral part.³⁸ The unfortunate consequences of history are such that it has been political action in very recent years which has overthrown the shackles of imperialism not the direct action of the Christian Churches which to some degree or another have been co-operating with the colonial powers to upwards of 250 years.³⁹ The action of the missions became consciously the spread of Western cultural values as well as the gospel and to quote a learned professor "the spread of a beneficial civilization

³⁸ van Randwijck, S.C. Graaf; "Missions in an Ecumenical Era." Odense Consultation.

³⁹ From a statement made by Mr. Hermann Witschi, Superintendent, Basle Mission. Odense Consultation. Page 19.

The first part of the work is devoted to a general
 introduction to the subject of the history of the
 human mind. The author discusses the various
 theories of the origin of language and the
 development of thought. He then proceeds to
 a detailed examination of the history of the
 human mind from the earliest times to the
 present. The second part of the work is
 devoted to a detailed examination of the
 history of the human mind from the
 present to the future. The author discusses
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 human mind and the development of
 thought. The third part of the work is
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with the preaching of the gospel, has proved not only a mistake but a sin."⁴⁰ D. T. Niles speaking of the consequences of such mistakes admonishes us to seek the only way out of them which is the way of repentance and amendment of life.⁴¹ Strange that one of the greatest responsibilities of the West should be repentance and the seeking of new life under the guidance of the Holy Spirit! What are the present consequences of our past mistakes for even though made with the very best of intentions they have been mistakes.

By attempting to bring Western culture and moral values to India along with the good news of Jesus Christ and declaring the necessity of accepting both have we not acted as modern Judaisers? Both Roland Allen and Lesslie Newbigin ask this question. Newbigin says:

.....one is amazed at the daring of St. Paul in insisting that.....the law was not to be imposed upon the Gentile churches, because the living Holy Spirit himself was able to do his own work among them, to create by his inexhaustible power new patterns of holiness out of all the diverse material of human nature. As we contrast this with the procedures of modern missions, must we not confess that this daring trust has been notably lacking?⁴²

By demanding that native Christians and Churches conform to Western structure and practices we have in effect made the missionary society and its structure of primary importance

⁴⁰ Rosenkranz, Prof. D. Gerhard: "The Peoples of Asia and Their Encounter With Technical Civilization." Project Paper No. 6, August 1956. W.C.C. Page 14.

⁴¹ Niles, D. T.; "A Church and Its Selfhood." E.A.C.C. lecture. A Decisive Hour For the Christian Mission. Page 88.

⁴² Newbigin, Lesslie; "The Work of the Holy Spirit." Page 29.

while placing the local congregations second. Newbigin points to this practice through all of Asia:

.....the basic pattern was not congregational but organizational. The original units of missionary thinking were not congregations and dioceses or presbyteries; they were mission stations and out-stations. The effect of this has been that the reality of the congregation has the basic unit of Christian experience.....has not been fully grasped. The congregation has been secondary, the agency primary. The basic reality has not been the Church of God in this or that place, the body of Christ, the temple of the Holy Ghost; the basic reality has been an out-station of the main mission station, a branch of the organization whose headquarters was elsewhere.⁴³

The result is an unhealthy dependency upon the missionary agency.

If its standards are to be upheld and these standards include a paid professional ministry then the expansion of the Church must await such a ministry. The dependency grows and the incentive and sense of responsibility for personal evangelism amongst the natives fades. New congregations depend on further funds.⁴⁴

All major decisions are made by the missionary institutions.

Newbigin provides examples of missions which changed hands overnight while members of the Churches were oblivious to what was happening.⁴⁵ The fact that such transactions are taken as a matter of course amongst us as well as the Indians is cause for alarm. In India such thinking leads to dependence, spiritual insecurity and a lack of selfhood.⁴⁶ In the West it leads to a false sense that "all is well" and blindness to the

⁴³ Ibid. Page 26.

⁴⁴ Ibid. Page 27.

⁴⁵ Ibid. Page 26.

⁴⁶ Ibid. Page 27.

proper functioning of the Church and work of the Holy Spirit.

We have spoken somewhat critically of the work of the missions and their attitude towards caste. Newbigin seems to feel that the problems of caste might be quite different if the decisions concerning caste had been left in the hands of the Churches rather than the mission agencies. At some points the attitude was one of accepting caste as a natural part of Indian society and at other times as something absolutely foreign to the Christian way of life. But on all occasions the decisions were made by the missionary agencies.⁴⁷ This is not the sort of action which St. Paul would have supported. Is not this Judaizing again rather than evangelizing? Is it not true that Paul in not demanding conformity to the Jewish law was taking the adventurous step of dependence completely on the Holy Spirit? Newbigin says that.....

the hearing and believing of the Gospel releases in those who believe the very power of the Spirit of God himself to create his own forms of obedience and holiness, and to bear his own witness to Christ.⁴⁸

It is the responsibility of the mission to commit men into the Lord's keeping, to treat them as adults as did Paul treat the members of the Churches in his day.

I want to say with as much force and directness as I can that I think it is here that we shall find the root of the distortion which so distresses us in the

⁴⁷ Ibid. Page 29.

⁴⁸ Ibid. Page 29.

actual working of missions. I think it is fundamentally a matter of our belief in the reality of the Holy Spirit, a belief which radically determines our understanding of what we are doing when we bring the Gospel to another people. If there is in my mind as an evangelist any of the feeling that I am imparting something of my way of life to them, so that I have to guide and direct them so that, in the beginning at least, they really depend on me for their new life; then they will miss the essential thing.⁴⁹

In 1947 the Whitby meeting of the International Missionary Council declared the theme of future missionary activity was to be "partnership in obedience." Up until that time and even now the I.M.C. has consisted of the foreign missionary societies of the Western countries with no involvement of the Churches as a whole and of the younger Churches as such rather than their missionary agencies. Such a structure would lead one to believe that there was no need for mission in the West and that the younger churches had no part in world-wide mission but were mere recipients.⁵⁰

The concept of "partnership in obedience" has and is being severely criticized but must be faced and understood by more of us in the West. Through such a concept the "younger" churches would control themselves, operating equally with Western churches and requesting aid and personnel at their own discretion. The independence of the younger churches would be appreciated in that all the giving would cease to be one-way.

It has been pointed out that such a plan does not take into

⁴⁹ Newbiggin, Lesslie; "The Pattern of Partnership." Page 39.

⁵⁰ Randwijck, S. C. Graaf; op.cit.

consideration the direct concern which some foreign churches may have for proclaiming the gospel outside of the authority of the younger churches and the ecumenical movement but such moves do not really seem to be weighing carefully the new appreciation of the Church which is paramount in this age of Church unity.⁵¹ We can never be sure that it may not be the will of God for the missionary attachments to die as a grain of wheat and so give birth to new life.⁵² Nevertheless the concept of "partnership in obedience" still seems to be the assumption on which the churches in East and West operate today.

We have touched upon the problem of personal dependency already. A similar dependency has developed in some areas in India through the financial assistance given by foreign churches. When money comes from great distances there is a stigma of impersonalness about it. Indians gain the impression that the Western resources are limitless, they become irresponsible and Western finances corrupt the Christian life. S. L. Parmar of the Dept. of Economics, University of Allahabad indicates in his writing concerning the Christian Community in Uttar Pradesh what degrading consequences can result. Sri. Parmar says of foreign support:

It has bred in us a psychology of servility to the foreign helpers (individuals and organizations), encouraged an unhealthy competition for positions of power and profit, injected jealousy, dissension and strife into the group and inhibited constructive effort for growth and development. Because financial help is so easily available from outside, we

51 Ibid.

52 Ibid.

have acquired the habit of expecting it and leaning upon it. This has atrophied our spirit of self-reliance, self-help and self-expression.⁵³

Parmar asks the questions: 'Why must foreign aid be all a matter of financing?' 'Why must ventures of faith be seen strictly in monetary terms as if they were all business deals with the Almighty?' Certainly Parmar is not laying the full blame for foreign dependency on our doorstep. Yet is not the thought that our money in certain circumstances is better off at home somewhat of a surprise to us? Lest it be thought that the problems of the West are simply raising money we quote from D. T. Niles to point out how narrow Western interests can be in our desire to keep long-term financial bargains. Quoting from a paper given at a New Zealand S.C.M. conference we note:

'Recently a mission of a very respectable church in the West offered an equivalent of seventy-five thousand dollars to a poverty-stricken church in an Asian land to build a theological college, provided the Western church still retained the ownership, and provided every teacher in the college signed a profession of faith dictated from the West, every year.'

The second example was as follows:

'In one Asian country a Western group came out to build a Christian radio station. They found a good one already in existence and as a group they approved it. But the folk back home wanted one with their label on it so now there is a competing station in opposition to the first, all in the name of Christ!'⁵⁴

⁵³ Parmar, S.L.; "U.P. Christian Community - Foreign Support and Leadership." Religion and Society. Vol. VII, No. 1, April, 1960. Page 35.

⁵⁴ Niles, D.T.; op.cit. Pages 92-93.

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But S. L. Parmar is not advocating an immediate cut-off of foreign support. What is required basically is a new appreciation of the power of faith in the Holy Spirit and a dependency more upon Him and less upon finances. Roland Allen has probably prophetically said aright that as we look back on bygone centuries to call some of them the period of military Christianity so others may in the future call our period that of financial Christianity. The period which lies ahead of us now, however is one of spontaneous expansion for the Christian missions can no longer depend upon States, nations or cultures for the advance of Christianity. The responsibilities are clearly laid upon the Churches as such. Both Parmar and Newbigin point to the fact that the age of "partnership in obedience" calls for the concept of oneness, of being members one of another. In such a relationship all sides give and receive. But all sides give and receive to and from each other not for the sake of the continued tottering existence of any church but for the mission of the Church to the non-Christian world.⁵⁵

Foreign missionary aid is not confined to finances. Its most vital aspect is personnel. In the light of some of the problems we have examined is there a place for Western missionaries today? D. T. Niles in speaking of Asia generally says that missionaries are needed and they are invited but they are not wanted.⁵⁶ If the consequences of foreign leadership

⁵⁵ Newbigin, Lesslie; "The Pattern of Partnership" Pages 41 & 43.
⁵⁶ Niles, D.T.; op.cit. Page 87. Quoting Prof. Schultz in the N.C.C. Review. Vol. LXXXVI, No. 5. (May, 1956)

in Uttar Pradesh are any indication the Western Churches have some severe soul-searching to do before the employment of any full-time professional. The problem is simply one which we have already described, that of professionalism which destroys the sense of responsibility for missions amongst others. Furthermore the unquestioned grappling for high positions in Uttar Pradesh with little help given to lower economic groups is also a result of the high status and high pay given foreign leaders.⁵⁷ Nevertheless in view of the stress on partnership some missionaries may be of service to the Church in India if they are willing to work as an integral part of that Church which has full jurisdiction over his actions. The missionary will no longer be chosen because he is an expert,⁵⁸ but will be an individual sent by God to participate wholly as a member of a new land. For the missionary "every foreign land is their fatherland and yet for them every fatherland is a foreign land."⁵⁹ It is desirable that the missionary come prepared to stay for life for unless his period in the country is of lengthy duration he cannot identify himself with the changing times and uprooted people of a country like India. A short stay will tag him as a mere professional and rightly so.⁶⁰ Missionaries must be trained diligently in the civilization and culture of both giving and receiving country.⁶¹ Much can be said for

⁵⁷ Parmar, S.L.; op.cit. Pages 39-41.

⁵⁸ Newbiggin, Lesslie; "The Pattern of Partnership." Page 44.

⁵⁹ Gensichen, Prof.Dr. H.W.; "The Task of Missions in Relation to Colonialism and Nationalism." Odense Consultation.

⁶⁰ Niles, D.T.; op.cit. Pages 92-93.

⁶¹ From a statement by Dr. Gensichen. Odense Consultation. Page 23.

missionary personnel being obtained through a multilateral set-up in which various countries shared.

Finally in regard to missionary personnel and mission responsibility in general the central responsibility is to study the implications of this new emphasis on missions to areas undergoing rapid social change.

The Odense Consultation concluded that the most "strategic factor" in this regard was the number of men and women moving to and fro between Europe and the countries of rapid social change. Any remarks concerning Europe in this regard can be as readily applied to North America. A summarizing statement of the Consultation for circulation to all the churches states:

Year after year hundreds of Europeans go to work in secular occupations of all kinds in the areas of rapid social change, compared with which the number of missionaries is a mere handful. At the same time there is a stream of students and other professionals coming to Europe for education, technical or vocational training and other occupations. Here is an enormous human potential which is still virtually undeveloped by the Church.⁶²

The report goes on to state that top priority should be given to investigating aspects of this situation which the report says is "heaven-sent." In study already done in this area and in view of the new emphasis on total mission it falls upon the churches and missions to....

encourage their people to undertake

⁶² Summarizing Statement. The Specific European Responsibilities in Relation to Africa and Asia. Odense Consultation. W.C.C. Page 14.

political and public work and should help and support those who do so in the almost unbearable tensions that arise from individual Christians involved in such activities.⁶³

The related responsibilities in this area are at least five more in number. (1) We must supply from our Churches some of our best qualified men and women for service in the area of countries like India undergoing rapid change. (2) The personnel which we send must be properly trained to grasp the complexities of the country (as we have attempted to indicate the complexities in changing Indian society). (3) The Western Churches must encourage dedicated and qualified personnel in all types of occupations to spend a period of their lives in service in other countries, helping them to see this as part of their Christian vocation. Dai Kitigawa a Specialist Assistant for the W.C.C. study on Rapid Social Change says that such a program would be making professionals missionaries rather than vice versa which although new to us is the original sense of the term.⁶⁴ Dr. Keith Bridston, Executive Secretary, Department of Faith and Order, speaking about what he thinks is the Churches' introverted way of thinking, says:

To lay stress on the training of professional missionaries exclusively results in something like building an army of colonels without troops!⁶⁵

Dr. Bridston goes on to state that such troops could be internationalized as well. (4) The Odense summary states:

⁶³ Ibid. Page 15.

⁶⁴ Odense Consultation. Page 24.

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It is a special responsibility of the Churches to see that the fullest use is made of the enthusiasm of young people and that, when they offer their services, they do not meet with frustration.⁶⁶⁻⁶⁷

(5) Finally the Odense summary indicates that all that is done by the churches and missions must be "based on accurate knowledge if it is to be effective."⁶⁸ If the study we have conducted on Indian society points to the need for more of its kind the writer can say "mission accomplished."

Conclusions.

We have reached the end of this particular study of Indian society in rapid social change. Many of the problems involved in rapid social change, using India as the example, have been dealt with, with a view to examining the Christian responsibilities of the Western Nations and Churches. We began with the thesis that the Western Nations and Churches were not carrying their responsibilities as they ought in relation to a country like India in change. There are at least two major aspects of responsible action in the areas of rapid social change. The first aspect deals with supplying

⁶⁶ Summarizing Statement of the Odense Consultation. Page 15.

⁶⁷ As a member of the United Church of Canada I can speak from personal experience having seen request after request from National Young People's Councils for some investigation into various plans of voluntary service: that programs for occupational service abroad for Young People have not yet been taken seriously enough by the United Church of Canada. It is safe to say that those Young People who have been and are vitally concerned in this area of Christian service are being left with the feeling that our Church is indifferent to the whole matter.

⁶⁸ Summarizing Statement of the Odense Consultation. Page 15.

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alternative social structures or social solutions or some form of constructive social action in relation to a problem. The second aspect deals with the religious problems which effect the participation of the religious person in his or her responsibility. This latter aspect deals with our effectiveness in mobilizing our spiritual and material forces and using to the full our God-given resources and opportunities. By taking stock of all that we have and by employing all that we have in the best way that we know, we are acting responsibly.

Our thesis holds that it is in this latter area of what we call the "religious aspect" of responsible action that the West is presented with a great opportunity which if not quickly grasped would indicate irresponsible action.

Put another way we might say that we believe (1) that God Himself is active in this changing world through the operation of His Holy Spirit, (2) that the Holy Spirit operates through men committed to Jesus Christ and (3) that constructive social change takes place when committed man responds creatively to the Holy Spirit in his (or her) particular area of participation.

Any forces, attitudes or structures of our own which in any way tend to inhibit the effectiveness of the spontaneous expression of Christian witness and service must be recognized and, if possible, removed.

It is the purpose of this thesis to indicate some of the weaknesses of our tradition and methods and the effect such weaknesses are having on the total mission of the Church in this seething world of change. Secondarily this study is

written in the hopes that a recognition of weaknesses and also an awareness of new possibilities and opportunities will allow the Christian Church to be more effectively related to the changing world of the 1960's. In the introductory chapter we examined the Christian call to witness and service to all men and to all the world.⁶⁹ This is the basis for the Christian responsibilities. It cannot be denied that the basis for governmental responsibility in this area has been tremendously influenced by the Judeo-Christian tradition, yea, by the Spirit of Christ Himself. As true as such an interpretation may be for the Christian we must appeal to the Western governments in the language which they speak. We appeal to the "ideal of equal rights for all men," the willingness "to sacrifice personal comfort to aid.....country and the world," the great "American Revolution" and "the world community."⁷⁰

On such bases, therefore, we plead with the Churches, missionary societies and governments to examine the areas of concern which we have attempted to outline. Some of the responsibilities might then include:

1. That in dealing with under-developed nations and in their mission programs for the future the churches of the West examine most seriously under the guidance of the Holy Spirit the consequences of professional personnel, traditional structure and Church expansion which depends upon finances.

⁶⁹ See Chapter I, Page
⁷⁰ Shriver, Sargent; "Outlook for Corpsmen: Army Could Be Better" Life Magazine. Vol 50, No. 11, March 17/61. Shriver is the director-designate of the new U.S. Peace Corps.

Churches in the West must recognize a new interdependency, a spirit of giving to and receiving from Eastern Churches. We are all equally a part of the Body of Christ. There can no longer exist any attitude of superiority. Western Churches must recognize the difficulties which Asian Churches are facing because they have adopted Western traditions and structures which cannot be utilized in the East. Western Churches and missionary societies must recognize their mistakes and sins in this regard in their attempts to nurse the younger Churches. We must recognize that we may have to await the call to assist from the indigenous church and we as Western Christians must patiently await the requests of the younger churches and be willing to work with them under their terms as equal members of Christ's Body.

2. Western missionary societies especially must examine carefully the consequences of any financial assistance given to any younger Church. All assistance must be seen as a part of mutual assistance among equals which carries no rights to ownership or control of any kind whatsoever. The problems of foreign control and interest do not end with the use of national personnel for the work may still be foreign and conducted to the satisfaction of foreigners.⁷¹ The Churches and those of us at home must recognize that the consequences of giving financial aid may not always be beneficial and we must be willing to accept refusals of our help and be willing to give up all control for the sake of our neighbors.

⁷¹ Paton, David, M.; op.cit. Page 96.

3. The Churches and missionary agencies must become aware of the tremendous opportunities for Christian service available in government foreign assistance programs. Churches will have to admit of some "church lag" in this regard as to a knowledge of the programs and the opportunities contained therein. In this connection could not some of the major Canadian denominations and surely the Government of Canada develop a similar program for Canadian Youth as President Kennedy's Peace Corps?⁷²

4. The Western churches must examine the technical assistance and economic aid programs of Western governments at close scrutiny. Such an examination should be followed by the churches' participation in encouraging congregational and public support, pressurizing political opinion for support, drawing up plans for better implementation, assisting in the training and selection of personnel, developing programs of voluntary giving or supporting a program of taxation which allows for more giving in assistance to under-developed countries, and playing the role of a critique in the light of long-range consequences. Western nations-qua-nations should continue to

⁷² The United States Peace Corps will send this fall several hundred male and female American youth volunteers to work in under-developed countries for two to three years, assisting these countries in their progress. By next year one to two thousand young Americans with some definite skill or profession which is requested by the host country will be sent to communicate their particular skill and to explain what he or she can about life in an industrially advanced society. The recruits will undergo careful screening and training. They must learn the language of the country to which they will go, along with a knowledge of its culture and history. They will be expected to live among the nationals, generally at the national's level of living and eating their food. They will work alongside the nationals. Sargent Shriver says; "It won't be an easy job." Yet his office has been flooded with applications!

re-examine existing programs and investigate new possibilities while encouraging public opinion and political will to support increased assistance.⁷³

5. The churches and missionary societies must deal much more seriously with the whole question of mission through ordinary secular work. In this regard the question of supplying church members for foreign service arises. But greater still is the question of the Church recognizing the missionary role of all its members. In this regard Lesslie Newbigin has said:

the Church's mission should be discharged not primarily by the labours of large bodies of paid professionals working through highly developed organizations, but by a multitude of anonymous non-professional Christians - merchants, travellers, soldiers, coolies, even beggars.⁷⁴

Such men and women would go says Roland Allen:

...out into the mission field as 'unofficial missionaries' refusing to join themselves officially to the professional missionary body....into government service, into the offices of the great trading houses, into the farming community, into the society of the great cities and towns of non-Christian lands with this deliberate purpose - to show

⁷³ In this regard we are fully aware of the generous help the Canadian Government has been and is giving to under-developed countries. A statement from the Information Division from the Dept. of External Affairs dated Jan. 1960, and headed "Aid to India" outlines the Colombo Plan Programme for 1959-60, in which Canada agreed to make available 25 million dollars to India for the purchase of Canadian commodities and equipment. The Bureau of Statistics supplied us with the figure of 53 million dollars spent for international co-operation and assistance in 1958. When we consider that as large as this figure is, it amounts only to something over \$3 per Canadian per year and that in the same year 1,588 million was spent on defence services we realize we must not rest on our laurels.

⁷⁴ Newbigin, Lesslie; One Body One Gospel One World: The Christian Mission Today. London; Wm. Carling & Co. Ltd., 1958. Page 27.

that it is possible for a man, or a woman, to be in the fullest sense 'in' that life and yet to be a missionary, to prove to the foreign community and to the native people amongst whom they dwell, that it is possible and so to leaven the whole lump.....A great host of such missionaries doing such missionary work would transform the whole missionary situation.⁷⁵

It is the contention of this thesis that at such points as this particular one concerning the mission of the whole membership of the church, that the Church is failing. It would be a complete betrayal of such men as Kraemer, Newbigin, Niles and Allen to make a list of constructive programs which the Church might follow and neglect what is at the heart of such proposals. We have seen from the many quotations of those deeply involved in the life of the Indian Church what they have pointed to as a fundamental failure not just of the Indian church but one which is a consequence of another having its roots in the West. This "deep-seated and persistent failure" which we have already quoted from Newbigin, is of the Church to recognize that the primary witness of Christ's Lordship can only be given by lay men and women in secular work.⁷⁶ He continues this statement by saying:

The general failure of the Church to recognize this, which is so wide and deep and goes so far back into the history of the Church, is accentuated in places - and there are many such in Asia - where the Church is dominated by large mission institutions, and those Church members who are not employed in these institutions come to feel that they are mere camp-followers in the Christian enterprise instead of knowing that they are truly its front-line troops.⁷⁷

⁷⁵ Allen, Roland; Ed., David M. Paton. op.cit. Pages 78 & 85.
⁷⁶ Newbigin, Lesslie; "The Work of the Holy Spirit." Page 28.
⁷⁷ Ibid. Page 28.

It is at this particular point where we must say that for the churches in the West to face such challenges as here outlined is not the real problem, nor is it the fundamental responsibility of the Western Church. Our fundamental responsibility is to recognize the consequences of Western tradition in regards to these two areas at least (1) the overshadowing of missionary and missionary agency over the Churches and the nationals and (2) as a consequence the failure of the churches and the laity to recognize that the missionary function is primarily theirs not as they learn to expect, the responsibility of foreign and later indigenous missionaries and societies.

We deal with this problem in such detail because it remains a root-problem within the structures of Western churches and of the author's own denomination. We cannot deny the division which exists between laymen and clergy.

By division we do not necessarily mean a concrete structural division. More precisely the division to which we refer may in Canada at least be a division which is often an attitude of mind. However, this attitude of mind in its view of the Church's ministry acts as an opiate of missionary responsibility with many of us. That the clergyman has a ministry is usually quite clear but that the layman has a ministry precisely equal in scope and responsibility is not clear, nor is the nature and function of either ministry understood from the perspective of the whole Church as ministry and mission. We continually ask the questions "Why do we have such a serious shortage of candidates for the ministry?" "Why don't the laity carry their

responsibility in recruiting young men?" "Why do young men fail to see the challenge of the ministry?" Roland Allen's analysis of the English situation may well be the forerunner of our own. The shortage of ministers may lead us to ask the question as to whether or not we may ordain men engaged in full-time secular work. It is a question which implicitly asks how we are to fulfil the Word of Christ. Newbigin has described a large part of the "Mission" failure in India as due to a neglect to ordain a "voluntary clergy." He has said that to follow the Western tradition of a "professional-class" in Indian villages would be "ludicrous."⁷⁸

⁷⁸ Newbigin, Lesslie; "The Work of the Holy Spirit." Pages 30-31. I am sure that it is not part of the unchanging form of the Church that its ministry must be a professional class. The concept of the ministry as a paid professional group has only a limited application to the situation in modern Asia. Indeed the results which have followed from the attempt to apply this concept, as developed in Western Europe, to the villages of Asia have been quite ludicrous.

Newbigin goes on to outline what he feels is an appropriate pattern of ministry for Indian villages. This pattern includes a local, non-professional ministry in each village congregation, a fully trained and paid professional ministry and a bishop as father in God for the Church in an area. Speaking about the non-professional ministry he says they would be "able to provide leadership for daily and weekly worship, including the reading and simple exposition of the Scriptures and the weekly celebration of the Lord's Supper. In my own diocese, where we are beginning to develop such a ministry, we have said that men to be ordained for this should be over forty years of age, should be supported by the substantially unanimous vote of the congregation in which they serve, and should be accepted by the Diocesan Ministerial Committee, and by the Bishop, after a reasonable period of preparation. Such preparation is not an academic training in an institution, but rather a prolonged apprenticeship under experienced guidance. Such men give their services as volunteers and continue to earn their whole living as farmers, labourers, or in other ways."

Newbigin is not advocating an abolition of the full-time clergy, nor in what follows are we. We are simply attempting to argue for a voluntary clergy which complements the work of the professional clergy and serves as a bridge over the division of the Church's mission of which we have spoken.

Newbigin says that there are areas in India where up to fifty congregations depend on one ordained clergyman and that this state of affairs came about from our Western structure that the minister is a paid professional requiring a professional training and support of the people i.e. a stipend.⁷⁹ He says that the question which was asked in India was not "How can each of these little village congregations be equipped with the ministry of the Word and Sacraments" but, it became necessary to ask "How many of these little village congregations will be needed to pay the salary of one minister?"⁸⁰ The result is that the minister becomes a stranger to these congregations. He is the agent through whom the control of the mission is administered in regard to the giving of the sacrament and general pastoral care.⁸¹ The congregation is meant to be a local manifestation of the Universal Church or the Body of Christ. It should contain a whole, organized life which includes much more than worship but does include the sacraments. Roland Allen says that such a wholeness is denied by a division of the Church into those who offer and those who receive Spiritual privileges.⁸²

⁷⁹ Ibid. Page 30.

⁸⁰ Ibid. Page 30.

⁸¹ Ibid. Page 30.

⁸² Paton, David M.; op.cit. Page 187.

The priesthood in our day is also a profession. Allen says of the English situation:

Not priesthood, but clericalism was the danger. It was not a lofty conception of priesthood, but a strictly professional maintenance of a closed order with its own privileges which emphasized the division.⁸³

Certainly the situation is different in Canada but the similarities are enough that we may take Allen's thesis very seriously. In speaking of the minister as a stranger to the congregation he says:

.....is it not strange that a society should have as its officer a man whom its members do not know, a man who must begin by making their acquaintance? Societies do not naturally first appoint a man, and then find out by experience whether he is their friend, and whether they can trust him. Naturally their minister should be a man well known among them before he becomes their minister: he becomes their minister because he is known and trusted by them.⁸⁴

Continuing he says:

In a dim way the clergy have for many years past recognized this and they have sought to give some place to the laity, almost any place which did not seem to touch their particular function..... They did everything except recognize that the church is one body and not two.⁸⁵

The shortage of clergy in England prompted the expression of the statement which had so long been hushed. This statement may be in the hearts and minds of many Canadian Christians.

⁸³ Ibid. Page 184.

⁸⁴ Ibid. Page 184

⁸⁵ Ibid. Page 185.

These are not our clergy: they are men sent to look after us, with or without our will; they are not of us.⁸⁶

I do not believe that this question is being asked too seriously in Canada but I do believe the day is coming when it will be. That day will soon be upon us; the day when we see the absolute hopelessness of supplying the needed numbers of full-time professionally-trained clergymen.

The ordination of those engaged in full-time secular work to be voluntary clergymen may assist us in the future as it is beginning to assist the Church in India. But more than this it will let all of us realize that there need not be this division between clergy and layman which effects the total mission of the church. We conclude as Allen concludes:

All our prayers and.....labors have been answered, by an increasing shortage. We must learn the lesson which God is plainly teaching us. We have prayed and labored for clergy, hoping that God would fill our theological colleges with young men and inspire the laity to provide for them; but that would have taught us nothing. God's answers to our prayers are often greater than we expect; for He gives more than we desire, and often in a form which we do not like. If He had given us what we asked as we asked, we should not have seen that we cannot establish the Church throughout the world as we have been trying to do in the past. The denial of our requests in the form in which we hoped must open our eyes. God is plainly teaching us how we can establish the Church throughout the world, by showing us that our familiar type of cleric cannot by itself suffice for us at home.⁸⁷

Only as we deal with our whole Church life at home humbly

⁸⁶ Ibid. Page 185.

⁸⁷ Ibid. Page 189.

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and repentantly calling upon the Holy Spirit will we become fit instruments of our Lord in the work He calls us to do throughout the world. The division of clergy and laity in our home churches may be one of the most important factors in the ineffectiveness of the total mission of the Church and the whole witness of all Christians everywhere. For this reason we have tried to outline something of Allen's thought for the consideration of Canadian Churches at least. Because this is such a sketchy treatment we can only hope that the reader might himself turn to Roland Allen's writings.⁸⁸

6. Finally, both western nations and churches have a responsibility to study in real depth the problems of a country like India as it undergoes change. In saying this we

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Allen might well say of the United Church of Canada of our lay supply and lay preachers that is it not strange that these men are employed as laymen to do the one thing that requires the greatest amount of specialized training, namely preaching and teaching. Permission to administer the sacraments (for which a man does not require specialized training) is always last to be granted. It is as if the Church were protecting the status of its professional clergy and placing what is fundamental and at the roots of our faith (the giving and receiving of the sacraments) at the top out of reach of all save at the administration of the professional clergy.

To close this particular section we would refer the reader to Donald McGavran's books particularly How Churches Grow: The New Frontiers of Mission. London: World Dominion Press, 1959. McGavran outlines what appears to be another serious weakness of our tradition that of a refusal to expend greater forces in working in areas which are surprisingly responsive to the Gospel. We continue to employ equal strength in mission let us say to hostile Moslems and eager Japanese youth. Could it not be that the Holy Spirit is at work, ahead of us, making certain fields ripe for harvest and pointing clearly to the successful instruments or methods which might be used for the harvest, yet through our pride and traditional obstinacy we neglect to recognize where and how we are to co-operate with Him?

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cannot say that every Christian is expected to know the complexities of the social, political, and economic life of every under-developed nation on the face of the earth. We are certainly aware of the difficulties in trying to comprehend just one such nation. However, it must be the responsibility surely of every Christian to be as well-informed as it is humanly possible for him to be in such matters as rapid social change. In actual fact a great deal of the responsibility for encouraging church societies and whole nations to act in an increasingly more responsible manner in relation to under-developed nations will rest on public opinion. Are we as Christians and citizens of a responsible nation at least enough aware of the vast difference in the standard of living which exists between ourselves, and, let us say, India, that we would be willing to be taxed one percent of our salary to supply assistance to such a country?⁸⁹

But undoubtedly more responsibility lies with those of us who as Christians in various walks of life whether within or without Church organizations and committees have some time and talent for study and research, who have some responsible position for influence within Church or state, or for public example. For us there remains an even greater responsibility. We must seek to comprehend with Divine help the problems of all nations undergoing revolutionary change as Christians are called to examine in depth any situation in which man is

⁸⁹ This practice is being conducted by a few dedicated groups to the best of our knowledge in Europe at least. See Odense Consultation. Pages 38-39.

confronted. Then we must guide our comrades in government, our neighborhood and our Christian congregations and boards in the light of our findings.

When each of us as individual Christians and members of a Christian community begin to recognize our particular Christian calling, whether it be within a Church organization or without, whether it be plumber or university professor, homemaker or student, then the mission of the Church can be carried on through us. Then the Church will rediscover the truths which men like St. Paul pioneered: that only one thing is needful for the churches' Mission and that is a dependency of all its members not upon financial support, organization, traditional values and professional workers but a dependence upon the Holy Spirit. For it is the Holy Spirit who is the greatest missionary in our age. His hand is seen at work within and without the Churches. When all of us are engaged in witness and service conscious of the guidance of the Holy Spirit in our peculiar calling then we may begin to fulfil our vocation as a people or nation producing the fruits of the Kingdom of God.

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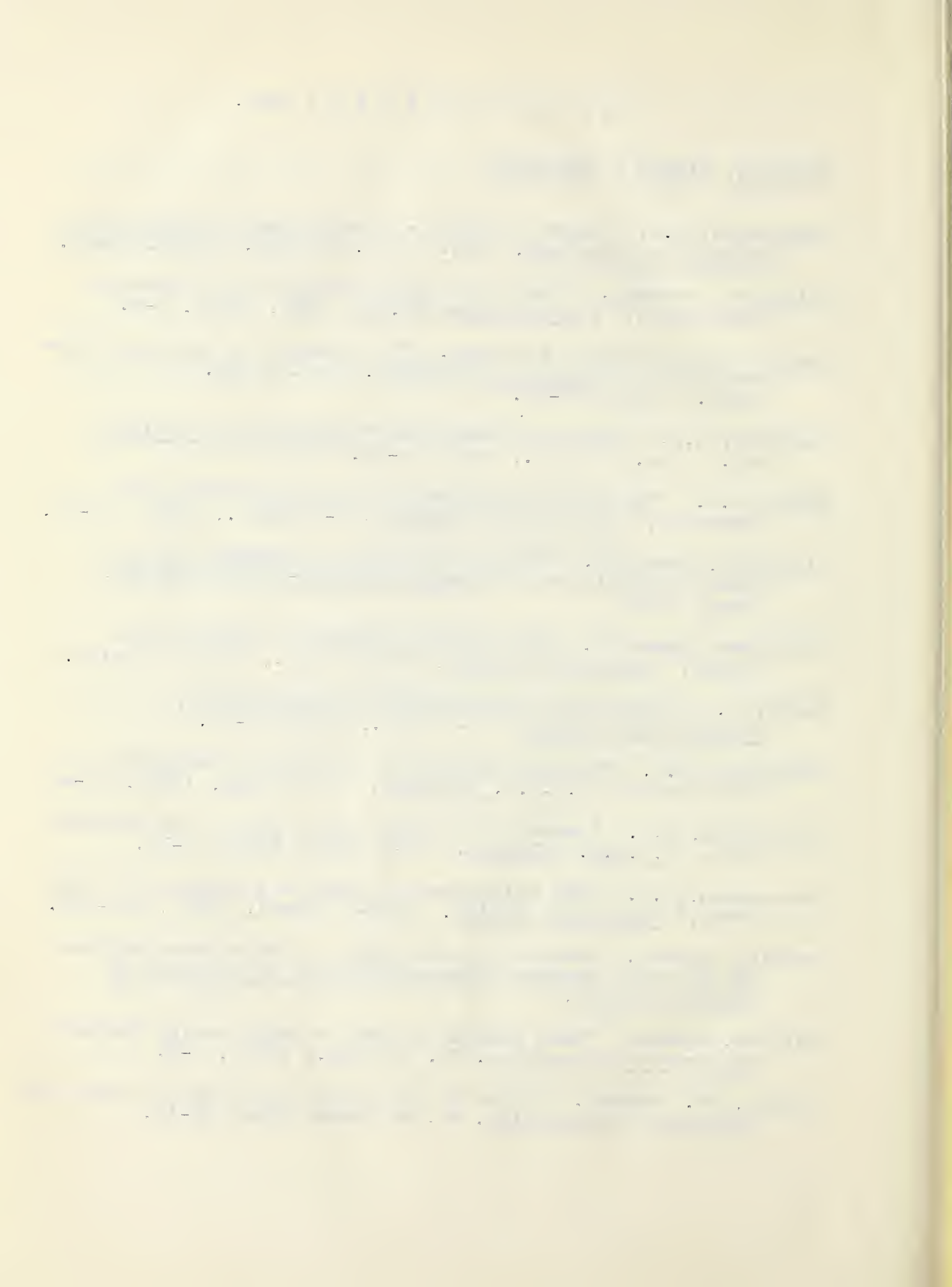
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